

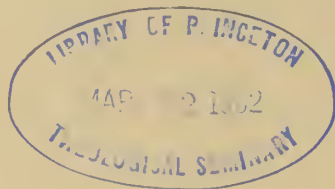
THE CHRONICLE

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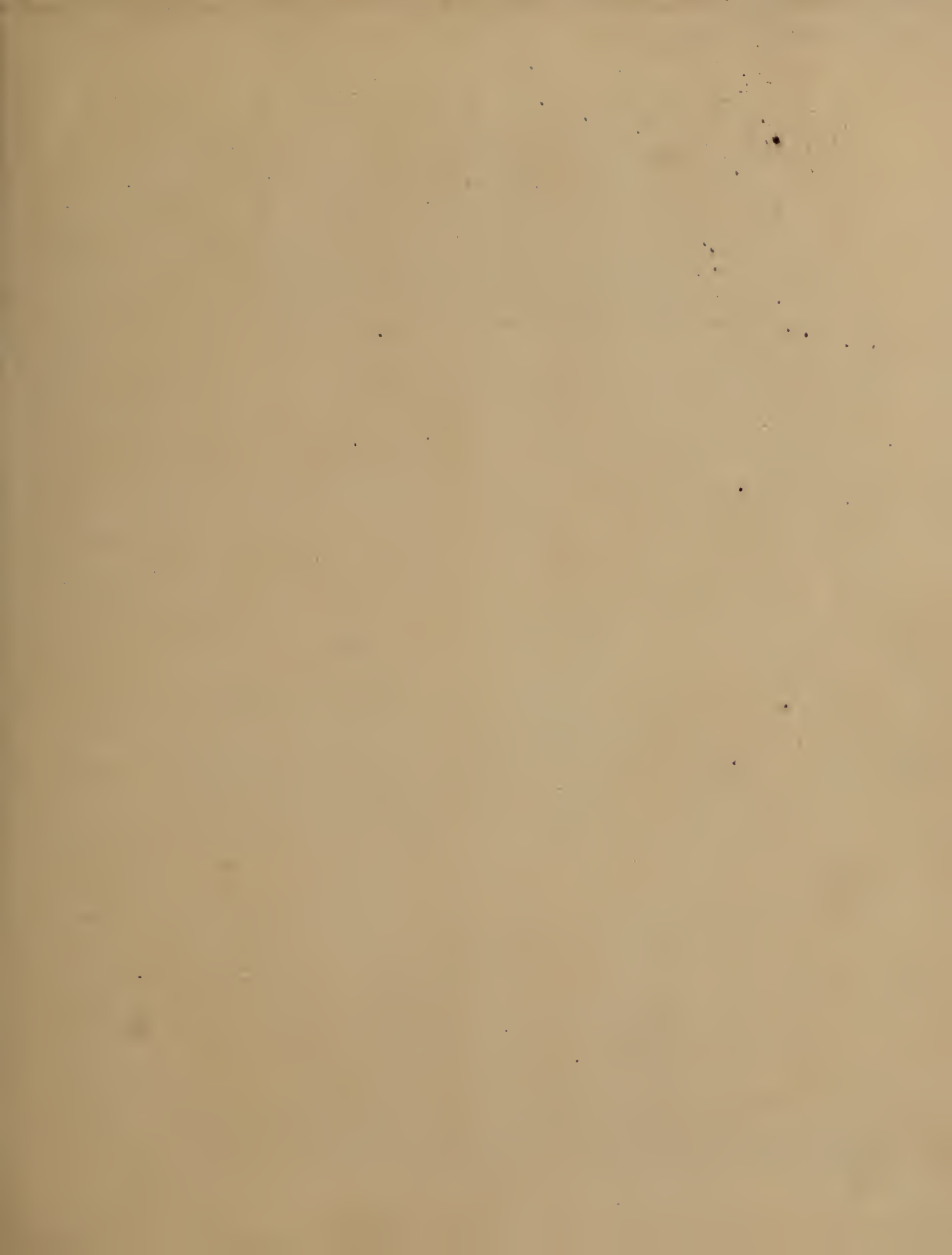


LONDON MISSIONARY SOCIETY

1893



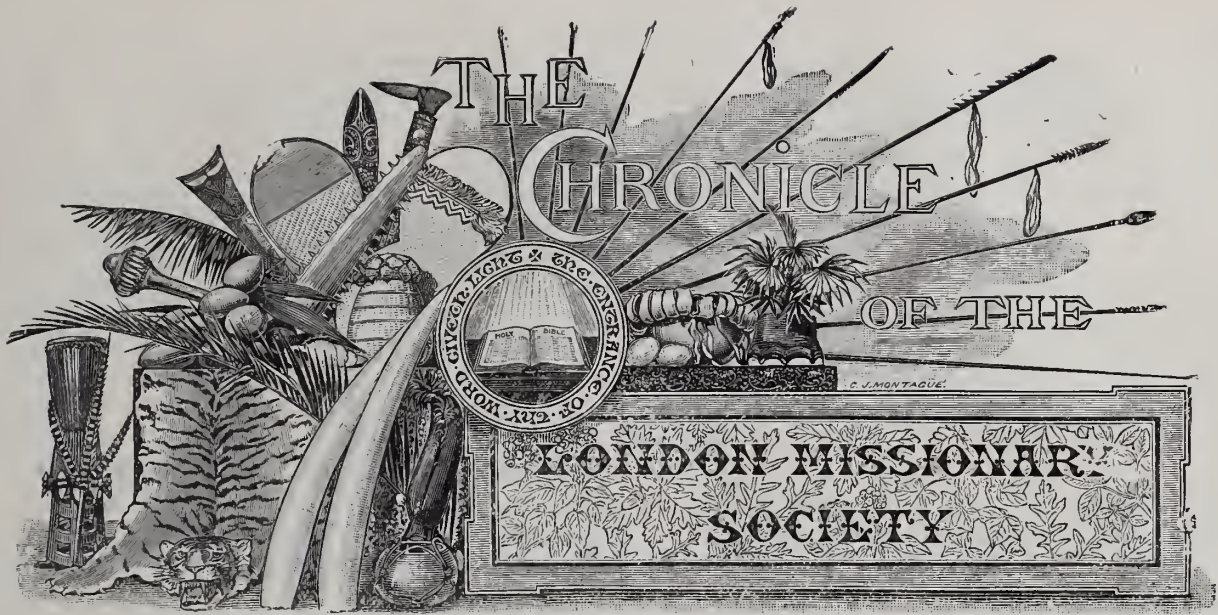
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No. 24.—NEW SERIES.]

DECEMBER, 1893.

[PRICE ONE PENNY.

THE PRAYER THAT HAS POWER.*

BY THEODORE L. CUYLER, D.D.

ALL of God's mighty men and women have been mighty in prayer. When Martin Luther was in the mid-valley of his conflict with the Man of Sin he used to say that he could not get on without three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had pre-eminently the "gift of the knees"; the last prayer I ever heard him utter (at his own family worship) was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all around me seemed insufficient for the day."

But what is prayer? Has every prayer power with God? Let us endeavour to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy; and when uttered they are only from the throat outward. Genuine prayer is a believing soul's *direct converse with God*. Phillips Brooks

* Reprinted from the *Independent* (New York) as specially pertinent to the present crisis of the Forward Movement of the Society.

has condensed it into four words—a "true wish sent Godward." By it, adoration, confession of sin, and petition for mercies and gifts ascend to the Throne, and by means of it infinite blessings are brought down from Heaven. The pull of our prayer may not move the Everlasting Throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God and fuller harmony with His wise and holy will.

1. This is the first characteristic of the prayer that has power. "Delight thyself in the Lord, and He shall give thee the desires of thy heart." A great many prayers are born of selfishness, and are too much like dictation or demand. None of God's promises are unconditional; and we have no such assets to our credit that we have a right to draw our cheques and demand that God shall pay them. The indispensable quality of all right asking is a *right spirit toward our Heavenly Father*. When a soul feels such an entire submissiveness toward God that it delights in seeing Him reign, and His glory advanced, it may fearlessly pour out its desires; for then the desires of God and the desires of that sincere submissive soul will agree. God loves to give to them who love to let Him have His way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to Him the amazing request that He should "do for us whatsoever we shall desire"; and then they bolted out the petition that He would place one of them on His right

hand and the other on His left hand when He set up His Imperial government at Jerusalem ! They were as selfish office-seekers as any who now pester our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By-and-by, when their hearts had been renewed by the Holy Spirit, and they had become so consecrated to Christ that they were in complete chime with Him, they were not afraid to pour out their deepest desires. James declares that if we "do not ask *amiss*," God will "give liberally." John declares that "whatsoever we ask, we receive of Him, *because* we keep His commandments and do those things that are pleasing in His sight." Just as soon as those two Christians found their supreme happiness in Christ and His cause they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is after. When we enter a store or shop we ask the salesman to hand us the particular article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings ; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner !" "Lord save me !" cries sinking Peter. "Come down, ere my child die !" exclaims the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer ; it reaches Heaven before the Devil can get a shot at it."

3. In the next place, the prayer that has power with God must be a *prepaid* prayer. If we expect a letter to reach its destination we put a stamp on it ; otherwise it goes to the Dead-letter Office. There is what may be called a Dead-prayer Office, and thousands of well-worded petitions get buried up there. All of God's promises have their conditions ; we must comply with those conditions or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has ploughed and sowed his fields. In prayer, we must first be sure that we are doing our part if we expect God to do His part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister was called on to pray in a missionary convention he first fumbled in his pocket, and when he had tossed the coin into the plate he said : "I cannot pray until I have given something." He prepaid his prayer. For the churches in these days to pray "Thy kingdom come," and then spend more money on jewellery

and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for stingy pockets. When I hear requests for prayer for the conversion of a son or daughter I say to myself, How much is that parent *doing* to win that child to Christ ? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband ; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults ; but He requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labour for. Genuine, self-denying, prevailing prayer is always prepaid ; the offerer of it is always willing to make any sacrifice to secure the blessing which his soul desires.

4. Another essential of the prayer that has power with God is that it be the prayer of *faith*, and be offered in the name of Jesus Christ. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." The chief "wrestling" that we are to do is not with any reluctance on God's part ; it is with the obstacles which sin and unbelief put in our pathway. What God orders we must submit to uncomplainingly ; but we must never submit to what God can better. Never submit to be blocked in any pious purpose or holy undertaking if, with God's help, you can roll the blocks out of your pathway. The faith that works while it prays commonly conquers ; for such faith creates such a condition of things that our Heavenly Father can wisely hear us and help us. Oh, what a magnificent epic are the triumphs of striving, toiling, victorious faith ! The firmament of Bible story blazes with answers to prayer, from the days when Elijah unlocked the heavens, on to the days when the petitions in the house of John Mark unlocked the dungeon and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers as thickly as bright-eyed daisies cover our Western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desires of thy heart.

THE Rev. Joseph Ketley, who died, at the age of sixty-four, at Limpley Stoke, on October 30th, twelve days after landing in England from Georgetown, Demerara, where he had laboured as pastor of the Congregational church for sixteen years, was a son of a former West India missionary of the Society, whose name he also bore. A funeral service was held in South Street Congregational Church, Farnham, on the following Thursday. The earlier portion of the service was read by the Rev. George Stewart, of Reading, who was a fellow-student and life-long friend of Mr. Ketley's.



FROM THE HOME SECRETARY.

IN response to my request last month I have received only the following suggestions:—"A Hopeful One" wonders if we could have a bazaar which would embrace the whole Congregational body of England, and hopes that those who organise such things will take the matter up.

Another correspondent suggests the making of a sixpenny collection throughout the country, "only sixpences given to the distributors of CHRONICLES; it is a sum too small to put on a subscription list, and may be lost for want of being collected."

A third writes:—"After carefully examining the report, in connection with what I know of several churches, I have come to the conclusion that certainly not half—in many cases not a quarter—of the congregation give anything to our Society. Now I want to know why our ministers should not appeal from their pulpits to those who subscribe nothing, and say that every seat-holder will be called upon at his express wish to be asked what they will give. The father of a family gives his one pound or five pounds; why should not the wife and children each contribute one penny a week? My father, when he had a very small income at * * * *, began paying one penny a week for each child as they came into the world, and he had eleven. As they grew old enough to have their weekly allowance, each child took the responsibility upon himself and herself.

"It must depend largely upon the minister. If he is not afraid to appeal faithfully and earnestly to his people, they will respond, and they do, as is seen in every church where the minister is enthusiastic."

By the Y.M.C.A., Abbey Street, Dublin, I am requested to publish the following lines, which may be obtained, neatly printed, from the missionary secretary at that address:—

"BRING ME A PENNY."—Mark xii. 15.

Just a Penny a day
For the sad and the sighing,
In lands far away.
Just a Penny a day!
O give while you may,
In darkness they're dying,
Just a Penny a day
For the sad and the sighing.
Just a Penny a day!
You have sympathy: show it!
O give while you pray
Just a Penny a day.
Think of souls far away,
Redeemed and don't know it—
Just a Penny a day,
You have sympathy: show it!—S. S. MCC.

CENTENARY conferences are still being held, and, on the whole, our good cause gains ground. Meetings have been held during the past month in Cambs, Staffs (two), Hants, Leicestershire, Notts, Surrey, Cumberland (two), and others are due in December.

A CANADA Bond for £100, which realised £106 15s., was sent last month as an anonymous gift from a "Director who, after voting for the recent resolution as to going forward, feels that the share of help to give just now is not merely what can be spared out of the year's income."

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE demand for the New Year Offering Cards is this year altogether unprecedented. We have already issued as many as we had sent out last season at the end of January. Perhaps the most encouraging feature of the enthusiastic movement that is in progress is the demand for more cards on the part of those who have received a first supply. Ten or a dozen orders for more have come to hand in a single day.

ONE friend, writing "for more," says: "I merely state 'facts' to the children as to the ships, and they are evidently trying to do their best to clear the debt." Exactly so; but let us see to it that these eager young friends do hear the facts. It would be a cruel thing to keep the facts back and deprive the children of an opportunity of sharing in the work. Moreover, it should be borne in mind that a thoroughly successful effort to raise the entire £17,000 without delay will do much to relieve the Society's finances.

THE share certificates are most popular. Many adults are determined to have at least half-a-crown's worth of personal interest in the new ship. Some of them have asked whether by giving this sum to a child's collecting-card they will thereby be entitled to a certificate. Certainly, we reply, if they wish to have one. All that is necessary is to instruct the child to apply for a certificate for each separate half-crown received.

FOR immediate purchase at meetings we are issuing coupons in books of fifty, these coupons to be exchanged for certificates when forwarded to us here.

IN consequence of the popularity of the ship slides, we have had additional sets prepared, and hope to be able to meet all demands.

THROUGH the courtesy of Canon Scott Robertson, we are able to publish his annual summary of British contributions for the propagation of the Gospel in foreign lands. It shows that, for the financial year 1892, the total sum of £1,363,153 was voluntarily contributed to the various missionary societies in the British Isles. The channels selected by the donors were as follows:—

Church of England societies	... ..	£584,615
Joint societies of Churchmen and Nonconformists	... ..	204,655
Nonconformist societies in England and Wales	...	354,396
Presbyterian societies in Scotland and Ireland	...	207,327
Roman Catholic societies	... ..	12,160
Total voluntary contributions	... ..	£1,363,153

THE British contributions from the Nonconformist societies, as arranged by Canon Scott Robertson, are as follows:—

Wesleyan Missionary Society	... ..	£111,079
London	" .. ."	104,531
Baptist	" .. ."	55,882
Presbyterian Church of England	... ..	23,834
Friends' Foreign Missionary Association	... ..	11,116
Wesleyan Ladies' Auxiliary for Female Education	... ..	8,332
United Methodist Free Churches' Foreign Missions	... ..	6,400
Welsh Calvinistic Methodist Foreign Missionary Society	... ..	5,470
Methodist New Connexion Foreign Mission	... ..	4,606
Evangelical Continental Society	... ..	2,136
Colonial Missionary Society	... ..	2,615
Friends' Missions in Syria	... ..	1,725
Primitive Methodist Colonial Missions	... ..	1,500
" " African	... ..	3,281

Carried forward £342,508

Brought forward	£342,508
English Presbyterian Women's Missionary Association	3,888
Estimated value of needlework, &c.	8,000
	<hr/>
	£354,396

THE total of these contributions for the last three years that have been analysed were as follows:—

1890	£1,301,579
1891	1,421,509
1892	1,363,153

In 1892, therefore, there was a decline of £58,356.

REFERRING to the letter signed "G." which appeared in our pages last month, a lady writes to say what she feels sure every hostess feels, "that the visit of a missionary is an honour and an inspiration, especially to the families visited; the influence exerted on the minds of our children," she says, "can never be estimated, and how good it is of these gentlemen and ladies to interest themselves in our home life. I sometimes think that some of the best part of their deputation work is the permanent interest established in the Society's work in the hearts of our young people in our homes." This is the other side of the question to that referred to by "G." GEORGE COUSINS.

THE crisis in the history of the American Board of Commissioners for Foreign Missions, Boston, has happily come to an end. For some years there has been a very keen division of opinion relative to the case of Rev. W. H. Noyes, a missionary to Japan, who holds more hopeful views than the "Prudential Committee" as to the future of the heathen, to whom Christ has not been made known in this life. Last month the yearly meetings of the Board were held at Worcester, when, by a majority of 106 votes to 24, it was decided to comply with the unanimously expressed wish of the missionaries labouring in Japan, and henceforth to recognise Mr. Noyes as "unencumbered by any reference to the past misunderstanding between himself and the Prudential Committee." It was agreed to enlarge that committee so as to render further misunderstandings impossible. So far as we can gather from our American exchanges, the result is received on all hands with satisfaction, "because it is not the triumph of a party, but, practically, the deliberate judgment of the entire Board." General regret is felt at the retirement of Rev. Dr. E. K. Alden from the post of home secretary, but Rev. Dr. C. H. Daniels, who has been appointed to succeed him, is regarded as in every way suited to the post. The (N. Y.) *Independent*, which has so warmly supported the action of the Prudential Committee, gracefully accepts the decision, and says that the American churches are as glad at the close of this controversy as were American people when the Civil War came to an end. The proceedings at Worcester ended as all our controversies should end. Men who had opposed one another in opinion pleaded with equal earnestness for co-operation in removing the pressing financial difficulties of the Board, and unitedly committed the work to God. We are told that the uplifting, almost inspired prayer of Dr. Goodwin brought all hearts still closer together, to enter with new zeal on the work which never called so commandingly for support, never promised such glorious triumphs as to-day. Most heartily do we congratulate all concerned on the decisions reached and the spirit shown at Worcester.—*English Independent*.

PROCEEDINGS OF THE BOARD.

Board Meeting, October 24th, 1893.—Mr. A. J. HUBBARD in the Chair. Number of Directors present, 73.

The Foreign Secretary introduced Miss Cuthbert, on her appointment to Coimbatore (agreed to at the same meeting); the Rev. J. Good, home on furlough from Kanye, South Africa; and Dr. E. T. Pritchard, who is retiring from the service of the Society after eight years' work in Peking. The Rev. P. Colborne offered special prayer on their behalf.

The Rev. E. Greaves was transferred from Mirzapur, North India, to the new station now being formed at Kachhwa.

The marriage of Mr. J. Walford Hart, of Chung King, to Miss Mary Harris, of Hankow, was approved.

The return to England, on furlough in 1894, of the Rev. W. N. Lawrence, of Rarotonga, was sanctioned, and the Rev. J. H. Cullen, at present on Niué, was appointed to labour in the Hervey Islands Mission, after the return of the Rev. F. E. Lawes to Niué.

The Directors decided to ask the Congregational churches in London to observe the week commencing November 19th as a special week of prayer, thanksgiving, and self-denial. It was also decided to co-operate with the London Congregational Union in an all-day united prayer-meeting for home and foreign missions in the Memorial Hall on November 6th; also that the whole constituency be invited to set apart Sunday, November 19th (the day for commencing the week of simultaneous meetings in London), and the following day, or some more convenient day during the week, for considering the Society's present needs, and making them the subject of special prayer; and that an all-day prayer-meeting be held at the Mission House on December 4th; the friends of the Society in the country to be asked to arrange similar meetings wherever possible.

The following offers of service were accepted:—Mr. J. Wasson, of Hackney College; Mr. J. W. Sibree, of Cheshunt College (son of Rev. J. Sibree, of Madagascar); Mr. H. Johnson, of Cheshunt College; and Miss A. E. Stephenson, of Nottingham, who has been testing her fitness for the work by residence at Bellary for some months, and who will be partly self-supporting.

Board Meeting, November 14th, 1893.—Mr. A. J. HUBBARD in the Chair. Number of Directors present, 55.

The Foreign Secretary reported the successful launch at Glasgow, on November 11th, of the new steamer, *John Williams*.

The return to England, in 1894, of the Rev. E. and Mrs. Lewis, of Bellary, and of the Rev. E. P. Rice, B.A., of Chik Ballapur, was sanctioned.

Offers of service were accepted from Mr. Otto Stursberg, of Hackney College, and Mr. R. T. Jenkins.

FROM THE SECRETARIES OF THE WATCHERS' BAND.

THE valedictory service at the City Temple will long live in the memories of those who were privileged to be present, and the missionaries who pleaded so earnestly for prayer that they might be made useful and kept faithful, and that to them might be given all the fullness of the bless-

ing of the Gospel of Christ, should be encouraged by knowing that, as one result of the service, no less than nine applications for membership were received by one of our Branches; these being, we hope, the first-fruits of a large consequent increase.

The necessity for going to press early in the month has prevented our reporting sooner the meeting of Secretaries of the London District Branches, which was held at the Mission House on October 27th, but we feel that it must not be allowed to pass unnoticed. It was the first meeting of the kind that has been held, and the response to the invitation was most gratifying. We were thankful for the privilege of meeting with so many devoted workers, and for the opportunity afforded for discussing details of the work much more thoroughly than can be done by correspondence. About fifty were present in the Museum, where refreshments were served, and, after spending an hour in pleasant and profitable talk, an adjournment was made to the Board Room, where the attendance was increased by some who could not come earlier. After singing, and prayer by the Rev. George Cousins, addresses were given by Mr. Liddiard, who presided; Rev. A. Bonsey, of Hankow; Miss Pearson, of Peking; the Foreign, Home, and Editorial Secretaries; and Mr. C. Daubney, Secretary of Clifton Branch, Peckham. We think it was felt by all to be a time of refreshment and stimulus, and we sincerely wish it were possible thus to bring together the Secretaries of all our Home Branches.

The longer experience we have of this work, the stronger is our conviction of the enormous power for good that lies in the hands of our Secretaries and Members. Every Branch should be a centre of aggressive spiritual force—the focus round which the strength of the church should gather.

The Watchers' Band has already done much to arouse and quicken interest in the great missionary enterprise, and to diffuse knowledge about missionary work and fields of labour. It has extended the horizon of many, who have now a far wider outlook than ever before. It has broadened sympathies which have hitherto been much too narrow and limited in their range. It has given vitality to many prayers, and has led not a few to realise with increased force and fulness their own personal responsibilities in relation to the vast multitudes still in heathen darkness, and it has gladdened the hearts of many lonely workers in far-off lands to know that all round the world "the Lord's remembrancers" were thus pleading for them. The full results of so many fervent petitions, in the untold blessings they are bringing down upon our home churches, and in quickening and refreshment and life to our mission-fields, eternity alone will reveal.

In reporting a meeting of one of our Branches, the Local Secretary writes:—"One of the things I pleaded for was that all our 'Watchers' would read the CHRONICLE, and so make themselves acquainted with the missionaries and their work. If all would do this, our prayers need never lack definiteness, for every issue furnishes us with fresh petitions." We

would impress this upon all our members, and urge that those who are not yet subscribers to our magazine should begin with the New Year.

When, according to our plan, we have a fifth week in the month, as in the present month of December, in which home workers, as well as other societies and missions, are particularly remembered, we hope all our "Watchers" will specially bear in mind the present urgent needs of the Directors and of the Secretaries of our beloved Society, and will plead that they may receive, in fullest measure, the wisdom and judgment, and not less the courage and faith that are essential for the work that has been placed upon them.

We have just issued a new circular letter for the use of our Local Secretaries in inviting friends to unite in our fellowship; also a neat card for suspending in Church lobbies, Schoolrooms, &c., which we shall be pleased to supply free on application.

JAMES E. LIDDIARD.

H. LUCY LIDDIARD.

NEW BRANCHES.

LONDON.			Secretary.
Branch.	...	...
Blackheath	...	...	Mr. John Outhwaite, jun.
City Road	...	...	Mrs. Tinling.
Highgate	...	...	Mrs. L. T. Horne.
Lower Edmonton	...	...	Miss Fell.
COUNTRY.			
Abergavenny	...	...	Mr. John R. Habgood.
Bracknell	...	...	Miss A. S. Kenyon.
Ebley	...	...	Miss Farnham.
Haverfordwest (Albany)	...	...	Mr. John Nicholas.
Leeds (Newton Park Union)	...	...	Mrs. Roxby.
Leicester (Gallow-tree Gate)	...	...	Miss Livens.
Manchester (Bowdon)	...	...	Mrs. Barratt.
" (Cavendish)	...	...	Miss L. Bennett.
" (Chorlton - cum - Hardy)	...	...	Miss Spencer.
" (Chorlton Road)	...	...	Miss Maggie Wilkins.
" (Heaton Moor)	...	...	Miss Webster.
" (Hope Chapel)	...	...	Miss Wood.
" (Lancashire Independent College)	...	...	Miss Rutherford.
" (Oldham Road)	...	...	Miss Dunkerley.
" (Richmond)	...	...	Miss Florence Bryant.
" (Withington)	...	...	Miss Williams.
Melksham	...	...	Miss Mary Stratton.
Newport, Salop...	...	...	Mrs. Wiggan.
Reigate	...	...	Miss Janet Davies.
Romsey (Abbey)	...	...	Mrs. Cornish.
Tavistock	...	...	Mr. John Dennis.
Weston-super-Mare	...	...	Mrs. Kingsland.

Miss Williams, of Redlynch, Didsbury, is now acting as Organising Secretary for the Manchester district.

THE MATABELE MISSION.

AS it is impossible to measure the extent of God's work in the churches at home, so also may this be said with truth in regard to that work in the foreign field abroad. You ask me for a history of the work in Matabeleland. That could easily be written; but to measure the work of God in that Mission would be very difficult. It is impossible to do it, and for this reason: that you cannot measure success in God's work anywhere by means of man's tape line. If success means so many numbers in tabulated forms, then we have none to record; but if it means an outward Christian example in the very midst of warlike heathenism, the Matabele Mission has not been a failure. There are a few even there who have not bowed the knee to Lobengula. Besides, to live for ten years in a savage country, and to be able to say, when you return home on furlough, that there is none like Christ in the world, means something in favour of Christianity, and the power of God in the heart of man. It has been laid upon me to give my life to this Mission, and that life can only endure hardness there, and be useful, just in so far as your prayers in the churches at home are practical, believing, and earnest.

But you ask what about the history of the Mission in that land. It would only make you sad if I were to dwell too long upon the dark side of its history, to relate the thankless treatment borne in silence at the ruthless hands of the Matabeles; standing often surrounded by warriors brandishing their clubs and spears above your head, and shaking their shields in your face, and having your beard pulled sometimes; all this, together with other experiences which need not be mentioned, of hopes deferred and blighted when you were expecting better days in your work, when in vain you pleaded with the king for his help and influence to assist you—I say to write such details as these might not be of so much interest to you as a long tabulated list of numbers, and these are not forthcoming so far as the Matabele Mission is concerned. Yet we make bold to say it is not a hopeless task in endeavouring to teach these war-loving Matabele to do justly, love mercy, and walk humbly with God.

In 1860, when the first missionaries arrived in the country along with Dr. Moffat, the father of Lobengula—Umzilikazi by name—showed great reluctance in giving his consent to that Mission being established, by the fact that for months he kept them waiting in suspense before giving them his decision to remain in the land. There was a formal meeting convened by the king and his indunas (headmen), to whom he addressed these words: "Do you see these white men sitting over there?" They replied: "Yes, great chief, we see them." "They have come to be your abafundisi [teachers], to teach you the 'Book,' or Word of God." But how far these words were sincere you may judge from the results which followed them. Who was the god and idol of the Matabeles just then? In Umzilikazi's little world that

he conquered who was the god (umlimo) of the people? He himself, to be sure. The homage, minds, and wills of the people were his; everything and everybody belonged to him, who was the monarch of all he surveyed, and his rights there was none to dispute. He was the example of the whole tribe, he preferred heathenism to Christianity, and lived and died and was buried with heathen ceremonies. Now and again some of the people would manifest real earnestness for the truth, and would continue for months in all sincerity in search of it. They would often say: "Yes, these white men are right; their words are the words of God, who is good, and we believe it." To declare openly you were a Christian then meant banishment or death, and this Matabele heathenism, horrible as it is, was to them better than that any day.

Lobengula is very much like his father so far as the teaching and educating of his people are concerned. I did not know the old king, but have had ten years' experience in making myself acquainted with the present chief of the tribe. Often, and times without number, have I spoken and urged upon Lobengula to lend us his assistance in our mission work; and, when pleading with him to ask some of the fathers in our neighbouring town to allow their children to come to us, he replied: "I am not the father of these children, and cannot say anything about it." You may say he tolerated us in the country, but did nothing more for the many kind words and actions which he received from us. He was the king, independent, great, mighty, and afraid of nobody or anything. He wanted to enjoy the blessings of civilisation without its laws.

Having mentioned the fact of my furlough to Lobengula about a year previous to my return to this country, I asked him what kind of a report I should have to give, seeing he was so indifferent towards the progress of our work. He replied: "You will tell them what you have seen"; and that is what I am now doing.

It was hoped at one time he would become a convert to Christianity. Rev. W. Sykes told me how he used to sit and talk with him for hours together about his giving up ruling the tribe by heathen laws, in which live the awful fiends of witchcraft, injustice, and cruelty, and urged upon him to adopt the more merciful and excellent way of governing his people by the just and Christian principles of our Saviour Jesus Christ. To this he gave some attention, though he was not a very promising pupil, by wearing European clothing, having respect for the Sabbath, and allowing the missionaries to go anywhere preaching the Gospel among the towns and villages. It was the one fond dream of Mr. Sykes' life to try and win him over to Christianity. But the arrival of Hlegisana from Hope Town, in the Colony, put a stop to all this. This coloured man professed to have powerful medicines by means of which he could sharpen the spears of Lobengula's warriors and make them successful in war. He caused the chief to believe that the missionary

was a man of peace, did not encourage war in any shape or form, and if he accepted his principles he would never be a great king like unto his father, whose death was compared to the falling of a mountain; besides, this would mean a new departure, and a serious one too, the throwing over the old habits and heathen customs of the tribe. Thus it became apparent that the king must choose between the army doctor and the missionary. It was evident he could not be a Christian chief and a heathen at one and the same time, and he decided to listen to the army doctor, and the missionary from

any kind, though guns, ammunition, and horses, with a view to foster this war spirit, are allowed. While he tolerated our being in the country, never, in any instance, was it known that he encouraged our work, or expressed himself pleased at what we did for himself and his people.

When this, then, is the attitude of the king towards the missionaries, what will that of the people be? We say to the king: "Your witch-doctors deceive you, chief; listen not to their many words, for they contradict one another; they want your cattle and sheep. We speak hut one word; we



MATABELE TROPHIES.

that time] sat outside the king's hut, and the army doctor inside with the king. There is no principle of progress or prosperity in heathenism or its laws either, and you need not be surprised to learn that the Matabeles as a tribe are, practically speaking, in the same position, intellectually and morally, and in every other way, only a little more conceited, than they were thirty years ago. The great obstacle to progress of any kind is the chief, who won't allow his people to buy wagons, ploughs, spades, or agricultural implements of

have one heart, we have one object in view, which is to teach your people to love God and one another." The people are simply the slaves and dogs of the king, or, as they have told me more than once, the cattle which the herd-chief can drive in any direction and slaughter when he pleases. It matters not what you tell the king, he will just do as he likes, which is the conclusion of the whole thing. The people, then, fear, dread, shrink, and cringe before this great black king, whom they look upon as divine, who cannot err, who makes the

rain, the new moon, sleeps with one eye open, who is god to them, whose power is unlimited, and against which no one dare lift his little finger. If it's not good for the king to learn, neither is it for the people who look to him for example in everything. But apart from this double dark, black element of heathenism against which we have been fighting, let it also be mentioned here in passing that often our work has been hindered by the immoral lives of white men who have been in the country. Yet, in spite of all this, there is a bright side to our work out yonder. There have been some noble examples of Christian heroism even in Matabeleland. The foundation of the Church has been laid in the country, and the superstructure, though not high, has been commenced. Several converts have witnessed a noble confession to the power of saving grace. One faithful attender at the church at Inyati, when dying, was asked what he thought now about Jesus. The question was put to him: "Where are you going now?" and the words came: "I don't know, but Jesus does." Another, who could read and write well, was accused of witchcraft, and before he knew it was tied up with his hands behind his back and marched away from the cattle post to his mock trial at Bulawayo, and from there was to be thrown to the wolves. On the way there, when asked what he would do now, he replied: "Yes, in your eyes the witch-doctor has proved me guilty; but God knows I am not; you may kill my body, but my soul will go up there to live with Jesus." To see with your own eyes a young man knocked down to the ground with a club because he refused to go back and live as a heathen in the native town; to see his hot blood on the ground and on his face; to see tears in his eyes, and his silent appeal to me for help which I could not give—to experience this makes you feel that you have not lived for ten years in vain in Matabeleland. For some of these natives to come and say good-bye, thank you for your work among them, and press you into a promise to return, means much to me. If God has not been manifesting His power there slowly and silently during the last ten years, then all I can say is, that my deepest convictions are wrong and my hope is vain. We have made progress; it has been slow, many-sided, but real, sure, and abiding. Behind these instances cited lies the true foundation on which the future Church of the country is to be built.

What, then, are the prospects of missionary work in Matabeleland? The recent events in that country, in my judgment, point in one direction only. We expect great things on our return to our mission station at Hope Fountain. The sound—the rumbling sound—of God's chariot wheels has been more or less distinct at different times during the last ten years in and around our home. As will have been observed, the one great obstacle of fear and dread in the way of our past progress—the club of Lobengula—has been broken in pieces like a potter's vessel. The people now will not point any more to Bulawayo with their fingers as their

final argument to silence their tongue from confessing Christ; they will no longer be in fear and dread of that heathen monarch's tyrannical power to crush their ambition, enterprise, and desire for knowledge; they will live in security, being able to hold what belongs to them; to buy ploughs and wagons; to trade, barter, buy, and sell; to associate with the white man, to live near him, work for him, and enjoy the fruit of their toil. There will be no more slavery in the land, nor children brought to you for sale. The woman, too, will have some room to live, and have some reason to rejoice that she is free from the thralldom of her heathen master. One man now will be as good as another, and Justice will raise her head, and witchcraft, bone-throwing, and cruel, powerful foes will bow their heads and die. A new value will be put upon human life, and no one will be foully and innocently murdered by savage men. A new era will begin in the history of the country, and the people will be free. Their groaning will cease. The righteous judgment of God has come upon them for their past hardness of heart. Were you to ask for a reason why this white man's power should be used in breaking the oppressor, many of the Matabele would reply: "The blood of those innocent men and women whom we have slain and murdered in the past has overtaken us, and fallen upon us." The current of their thoughts and feelings now will be directed into another channel—that of progress, education, civilisation, and Christianity. Therefore, the future is full of hope and bright prospects. A chance is held out now such as never was before in their history, and many there be who will embrace it, rejoice in it, accept it, and through it become useful neighbours and honourable citizens in that fair and lovely country. The widow's wail and the orphan's cry will also cease, and, instead, we hope to see churches and schools planted all over the land.

Now is the grand opportunity of Christianising the Matabele. Are the churches—our churches—to let others do that work, or are we to do it? Instead of four, let there be eight missionaries stationed all through the country, and before other eight years will have passed Matabeleland will have become one of the most interesting and inviting missionary fields in connection with our Society.

"Long hath the night of terror reigned,
The dawn shall bring us light;
God hath appeared, and we shall rise
With gladness in His light." D. CARNEGIE.

WICKHAMBROOK.—On Tuesday, October 24th, the annual meeting in connection with the Wickhambrook Auxiliary was held. A very encouraging report was presented by the pastor, Rev. J. W. Scamell, and then Rev. S. E. Meech, of Peking, delivered an address on missionary work in China. Rev. D. Lloyd Evans, of Cowlinge, took part in the meeting. A new feature during the past year has been the formation by one of the classes in the Sunday-school of a "Young Workers' Band," for the purpose of supporting Home and Foreign Missions.

OUR NEW VAKKAM AND ATTINGAL DISTRICT.

THE needs and claims of the large population between Trevandrum and Quilon have long been forcibly represented to the Society, and at last the great Forward Movement enables them to appoint two promising young



ILAVARS—MAN AND WIFE.

missionaries to this important sphere. Rev. W. D. Osborne and Mr. H. Hewett sailed on November 10th for Travancore, accompanied by the prayers and devout expectations of many of the Lord's people for a long and successful period of service there.

As our Mission in Travancore was entered from the south and spread northwards, the Malayalam work has been regarded as the most distant from the centre, and has been too often neglected and seriously undermanned through the pressure of other claims. The work which has from time to time for many years been laid on the shoulders of the solitary missionary in Trevandrum is now to be undertaken and extended by five missionaries—two in Trevandrum, one in Quilon, and two in the new district between. The Tamil portion of our field occupies about 750 square miles, and in it are situated 223 congregations, while the Malayalam districts comprise an area of about 1,500 square miles, with

only 76 congregations. While the Tamil stations are placed within ten to fifteen miles of each other, between the two Malayalam stations, Trevandrum and Quilon, lie forty miles of territory, the neediest and darkest in all Travancore, which it was impossible for one man to evangelise adequately with so few helpers, and the claims of two towns and a great variety of duties on his hands at the capital. An effort is now to be made to rectify the great disproportion between the Tamil districts in the south and the Malayalam work in the north.

In consequence of the lack of men and means, there is but little organised Christian work to start with in the new district. Besides a few schools, there is but one itinerant preacher and one evangelist, with a congregation of about one hundred souls at Attingal, established in 1852. When this was formed, much persecution was experienced by the new Christians from the local officials, who declared that they would not suffer any Christians to remain there. One man, the present elder of the congregation, was assaulted in his house, beaten and dragged till he was insensible, then taken to prison, where he was kept many days, and released only when he became so ill that they were afraid he would die. Another, on his way to Divine worship, was beaten so severely that he lay ill in the chapel for some days.

In 1867, when we required a site for a permanent place of worship at Attingal, this was refused by the Government on the plea that that territory was the private patrimony of the princesses, over which they had no control, all the spare land being at the same time hastily disposed of to Hindu neighbours; but, through the intercession of the British Resident, a nice plot of land was ultimately granted us on the usual



WURKALLY CLIFFS.

terms, and a neat little chapel was erected, used also as a school-room during the week. There is room and need for

a small reading-room there, and it might be made a centre for much useful work.

About 1852 there was also formed a congregation of Ilavars at Vakkam, on the border of the Anjengo backwater. Multitudes placed themselves under instruction for a short time but went off again. Still, they are friendly and willing to give us a hearing. The land was procured in a rather singular manner. While digging a well some time before, the soil had fallen in and killed several persons. Amongst these superstitious people it was supposed that their ghosts haunted the place, so no one would go near or reside on it; therefore the people gave it to the Mission for a chapel. I found a neat little building there, quite empty and unused, opened an Anglo-vernacular school, which is now doing well, and made it a centre for magic-lantern lectures, itinerant preaching, and medical work by Dr. Fry, who kindly visited the place with me.

There was once a little congregation also at Kadakavur,

At Attingal, the ancient cradle of the kingdom and centre of worship of the same goddess, the tutelary deity of the royal family, a great festival is celebrated annually, when the Maharajah attends in state. At the Brahman town and temple of Warkally, on the cliffs, pilgrims from various parts of India attend to bathe in the sacred spring called Pavanasa, the destroyer of sin, and to worship the god Vishnu under the title of Janavardhana, the multiplier of the people.

Sheraenkeel is an important Sudra town, with Government schools and offices, head of the county, and Anjengo, a small British possession fortified two centuries ago, and site of a trading factory, is wholly Roman Catholic, and devoted to the idolatries and superstitions of that faith.

The country which will be occupied by the new district forms a noble sphere for missionary enterprise, with many facilities for its prosecution, and a large and varied population, all open to Gospel influences. The new district



VAILEY LAKE.

where work can be resumed, as we still retain the valuable site, well planted with cocoa-nut palms.

A most interesting cause was also begun in 1872 amongst the Ilavars at Kadinankulam, on the bank of the same lake, which we struggled for years to maintain; but I find in my note-book for 1886 the following memo: "Gave up sending men from Trevandrum for want of means."

Yet all this tract of country is probably the darkest and most superstitious in Travancore, and contains the smallest ratio of Christians. At Vamanapuram there is not a single Christian of any kind. The population is dense, mostly towards the coast, the land is full of idols, and demon and serpent worship everywhere prevail. At Sarkara a great annual festival is held in honour of the demon queen Bhagavathi, where persons roll round the temple on the ground in fulfilment of vows, innumerable fowls are sacrificed, and I have seen boys, with the flesh of their sides pierced with wire, circumambulating the demon temple.

will, I suppose, occupy about 300 square miles, with a population of perhaps 150,000. The Anjengo backwater will be a kind of centre, a lagoon about ten miles long, with a breadth varying from a half to one mile, united by canals to similar lakes north and south, the shores fruitful, covered with the feathery cocoa-nut palm, populous and everywhere accessible. The accompanying woodcut illustrates a small backwater near Trevandrum, called Vailey Lake, quite like the other lakes in general character. Boat travel is easy, safe, and cheap, though rather slow, and for years past a native preacher has travelled about usefully engaged in evangelistic work. By water to Trevandrum southwards and Quilon northwards is about twenty miles each way—say, six hours' travel in canoe or four hours' by rowboat.

The population of the new district consists of Brahmans, few in number, but highly influential, having charge of the temples, palaces, and religious ceremonies; Sudras, the

principal landowners and Government officials ; Kuravars, who occupy a similar position to that of the Pariahs on the East Coast ; and Ilavars, the cultivators of the cocoa-nut palm. In these parts, also, the proportion of Mohammedans reaches its highest percentage in all Travancore, and this is a class of people amongst whom, up to the present, very little work has been done.

Our engraving represents a man and woman of the Ilavar caste, he carrying in his hands the tools used in extracting and collecting the sweet sap of the cocoa-nut palm, and she bearing on her head the earthen pot used for boiling and distilling the sap. It is these people who have in those parts become Christian, and it is towards their ingathering that our first efforts should be directed. Many are weavers, traders, native physicians, priests, musicians, and otherwise influential and well-to-do. They are a pleasant-looking, intelligent, and respectable people, but very bigoted in their superstitions, and strongly attached to their caste usages and pretensions. They follow the Nair custom of inheritance through the female line, but are, no doubt, ultimately the same race as the Shanars of the south. Their worship of demons and the spirits of the dead, and their practice of sorcery and magic arts, retain them in a state of the most terrific superstition. Think of what occurred some time ago. The only daughter of an Ilavar woman died of small-pox and was buried. After the body was decomposed, the mother and relatives, at great expense, called for magicians and sorcerers, opened the grave at night, broke a small bone from the body and got it covered with gold as a talisman. Of course almost all the people who attended caught small-pox and died. What a charity it would be even to deliver these poor deluded souls from such ignorance and terrors, not to speak of bringing to them life and salvation through Jesus Christ !

The prospects of usefulness presented to our brethren in this noble sphere of labour are boundless. What is wanted is faithful, prayerful, steady work, especially in vernacular preaching and itinerancy, the preaching of that God and Father who loved the world and gave His Son that sinners might not perish ; of the Son of God, who came to destroy the works of the devil ; and of the gracious Spirit, who is the Helper and Cleanser of the soul. This would include also schools for the young, illustrated lectures on the Life of our Lord, reading-rooms, and the circulation of Christian literature, medical dispensary, Bible-woman's work, already well begun, and the personal influence and superintendence of the missionary, to attract disciples around him, consolidate the work, procure building sites, and maintain communication between the native work and the English churches. In twenty years there may well be twenty Christian congregations with their appropriate institutions in that dark and heathen district of Travancore. God grant it !

S. MATEER.

BAPTISM OF A MOHAMMEDAN CONVERT AT CALCUTTA.

ON Sunday, October 8th, our Bengali Christian congregation was much encouraged by the baptism of Syed Oosman Gunni, a young Mohammedan from our Isamutty River district, by their pastor, the Rev. Tinkari Chatterjee. He first became acquainted with the Gospel through the visit to his town, Táki, of one of our preachers. Before his baptism he read a statement in Bengali, which he had prepared, and which will tell his story in his own way. This has been translated by the Rev. J. P. Ashton, M.A., as follows :—

“My father died when I was fifteen years old. His death made me very restless. Distressed with grief, I kept thinking where my father was gone and how I could see him again. I asked the learned Moulvies and Moonshees of the town : ‘Where is my father ?’ but they gave me no satisfactory answer. Two days after his funeral, my mind was so unsettled that I went away, weeping, to dig up the grave to see my father's dead body, and, when I had removed a little earth with my hands, my mother and some neighbours came up and, taking me by the hand, led me home. The next day my mother called our relative, Moulvie Abdar Rahaman, and said to him : ‘Oosman is like a madman with grief for his father ; take him to Calcutta, and there he will see many new sights, and his mind will get better. After that you can have him taught the sacred languages.’ When I got to Calcutta my mind became more settled, but my desire to see my father remained the same. I asked the Moulvie again and again about my father, but he could give me no reply. When I asked him where I should go when I died, he said : ‘After death there are two places of abode for men : those who do good deeds go to Illin [or heaven], but those who commit sin will go to Siggin [or hell] ; learn the sacred languages and keep the commandments of the Koran and you will go to heaven.’ He sent me to the Madrassa [or school] of Moonshee Amir, to learn Arabic and Persian. I studied there a year and a half. Then Moulvie Abdar Rahaman died. He had loved me like a father, and I was very distressed at his death. Then I went to the Sitápur Madrassa, near Hooghly, to continue the study of Arabic and Persian. There I read the whole Koran in Arabic, and the Hadish in Arabic and Urdu. When reading the Koran I could find no way of reaching heaven. According to the teaching of the Koran, there is no hope of salvation for the sinner. From the Koran, and from conversation with the Moulvies, I learnt that I would never obtain the pardon of sin or go to heaven, but must certainly go to hell. At that time I thought much about my sins. I knew nothing whatever of the Christian Scriptures. I prayed to God that he would show me the way of salvation. After studying in that madrassa for five years, I returned to my native town of Táki, and was appointed teacher of the Koran and the Persian language in

the house of a Mahomedan zemindar, called Tomijuddiu Sheik, and I became the Mollah of the mosque. On Fridays I had to explain the Koran to pious Mohammedans, and to perform all the rites of our religion. But there was no peace in my mind. I meditated much on heaven and the way of salvation. Then a Christian preacher came to our town, and I had long talks with him on religion. I derived much benefit from his teaching. I was very glad to hear from him something of what I had been so anxious to learn. He gave me a copy of the Gospel of Luke to read. In it I read about Jesus. There is much praise of Jesus in the Koran, where it is said that he was sinless; but in Luke I found that Jesus could save me, and that if I believed in Him I could go to heaven. I had discussions with the Moulvies and Moonshes about the Christian religion. They said that Jesus had spoken of Mohamet, and, as Mohamet came according to his word, Mohamet must be greater than he. When they were defeated in argument they said: 'Much learning has made your head bad, that you should say that Jesus Christ is the Saviour.' Then I replied that, according to both the Koran and the Hadish, Jesus was sinless; that Mohamet had done nothing for our sins, but that Jesus Christ had given his life for our sins. The more I read the Gospel of Luke the more I longed to read the whole Bible. Now and again I went to Calcutta and heard the Gospel preached in several places.

"I came from Taki to Calcutta about eighteen or nineteen days ago to learn about religion. At first I did not know where to go for that purpose. When I asked people where there was a Christian Madrassa, they laughed at me. At last, hearing of the London Mission, I came here about eleven days ago, but I was afraid to enter the school. While I was standing outside the gate, I saw an old Christian gentleman, and said to him: 'I want to be a Christian.' He looked in my face a little while, and then said to a servant, 'Take him to Gopal Bubou.'

"Before coming here I, in a way, took leave of my mother. I had said many things to her about religion, and I told her that I wished to embrace the Christian religion. She replied: 'If the Christian religion seems to you to be the best, then embrace it.' I hope that she also may become a servant of Jesus.

"I have now believed in Jesus, and received the pardon of my sins. I had no peace of mind, but now Jesus has given me peace. I now understand that after death I shall go to heaven. As long as I live I will serve Jesus, and go forth and tell everyone of His love. Jesus has rescued me from the errors of Mohamet. Will all pray for me that I may never forsake Jesus, and never again fall into the errors of Mohamet? May God help me! I have come here to receive baptism as a sign that Jesus has changed my heart. Do you pray that God may bring my mother and all my relatives into the path of Jesus.

"SYED OOSMAN GAUNI."

LAUNCH OF THE FOURTH "JOHN WILLIAMS."

OUR new steamship *John Williams* was launched from the shipbuilding yard of Messrs. R. Napier & Sons, Govan, Glasgow, on Saturday afternoon, November 11th. In addition to the company invited by the Directors of the Society, and several hundred Sunday-school children for whom special accommodation had also been provided, a large body of the general public gathered in the yard to witness the deeply interesting ceremony. The weather, though fine, was somewhat foggy, but this did not damp the enthusiasm which characterised the brief but eagerly anticipated ceremony. While waiting for the arrival of some of the principal actors, the young people sang several appropriate hymns, led by the band of the Boys' Brigade.

The *John Williams* had been decked out from stem to stern with flags. For some time her name has been visible to all who have travelled to and fro on the Clyde; and we hope that many who have hitherto been ignorant of the existence of a missionary navy, or the grand work which such vessels are doing on the high seas, may have had their interest and curiosity awakened by seeing our steamer in course of construction, and by the demonstration on the occasion of the launch.

At about half-past one o'clock Mrs. Bell, accompanied by Lord Provost Bell, joined the special guests on a platform at the bow of the ship. After prayer had been offered by the Rev. Alexander Cowe, M.A., of Glasgow, Mrs. Bell named the vessel (a bottle of water being used instead of wine), and with the aid of a richly carved mallet, presented to her by Mr. John Hamilton (of Messrs. R. Napier & Sons), struck a knife which severed the lashing that held the vessel. The steamer glided into the river in splendid style, amidst loud cheers and hat-waving, and, on being brought to, she was towed up the river by a tug to the yard at which her engines are to be fixed.

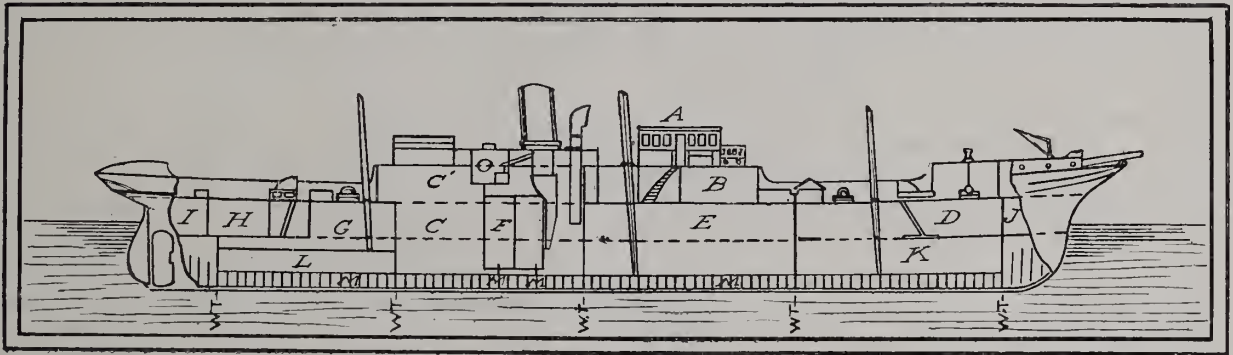
At the conclusion of the launch, a company of about sixty ladies and gentlemen were entertained to lunch in the model room. Mr. James Hamilton presided, and accompanying him were Lord Provost Bell and Mrs. Bell, Provost Kirkwood, ex-Provost Hamilton (Pollokshields), Rev. R. Wardlaw Thompson, Rev. G. Cousins, Mr. A. Marshall (Chairman of the Society's Ship Committee), Dr. Turner, Mr. G. S. Goodwin, architect, Mr. W. S. Workman, and a number of local ministers, and others.

The Chairman, in proposing "Success to the *John Williams*," congratulated the Society upon having had so able a designer as Mr. Goodwin, and said he hoped the new vessel would give a great impetus to the efforts of that great unsectarian organisation, the London Missionary Society.

Rev. R. Wardlaw Thompson, replying, intimated several apologies for absence from local gentlemen, and stated that one friend who could not give his presence had sent a cheque for £25. Proceeding to speak of their unique fleet, he said

the mission-field of the South Seas was one of the earliest results of the re-awakened Christian life of Britain at the end of the last century. The publication of the journals of Captain Cook made a deep impression on the hearts of many Christian men, and were amongst the most marked of the influences which resulted in the formation of the London Missionary Society. The choice of the South Seas by that Society as its earliest mission-field necessitated the purchase and maintenance of a mission vessel as a means of communicating with the people whom it was sought to evangelise. From that time to this, a mission ship had been a necessity of the South Seas Mission. First there was the *Duff*, which was captured by a French privateer on her second voyage; then the *Royal Sovereign*, and after her the *Harriet* were chartered. In 1838 the brig *Camden* was sent out for this important work. It was while visiting the New Hebrides in her that John Williams was murdered. In 1844 the first *John Williams* was substituted for the *Camden*, and for twenty years rendered invaluable service in ministering to the

groups of small islands by means of native workers from Samoa and the Hervey Islands had greatly increased, and the widely extended Mission in New Guinea was now making large demands on the missionary consecration of the South Sea Islanders. These natives were zealous men and earnest workers, but they were still inexperienced in the Christian life, and they were exposed increasingly to influences which were not healthful to them. They need constant counsel and supervision, and frequent changes to be made in their sphere of labour. The maintenance of the direct connection between New Guinea and the islands for the conveyance of native missionaries and their wives had become also a matter of pressing importance. The ordinary voyage of the mission vessel extends to 18,000 miles, during which journey she calls at no fewer than thirty-eight places, very few of which have any safe anchorage. The sailing vessel was now quite unequal to the demands of this work, though there were long stretches of the voyage in which sail-power could be used with effect, for the economy of fuel. The vessel they had



SECTIONAL VIEW OF "JOHN WILLIAMS" (see Key, p. 314).

Mission, and in helping to extend the area of the work to fresh groups of islands. In 1864 she was totally wrecked on Danger Island. The second *John Williams* (a beautiful barque built by Messrs. Hall, of Aberdeen) was launched in 1865, but had a very brief career. During her first voyage she, like her predecessor, drifted on to a reef and was totally wrecked on the Island of Niué, one of the Savage Islands. The third *John Williams* (also built by Messrs. Hall) was launched in October, 1868, and is still afloat. For several years past it had become increasingly apparent that larger provision, and provision of a different kind, was indispensable, if the work was to be properly done. The Society's sphere of operations in the South Seas was in some directions contracted. The annexation of Tahiti, one of the Society Islands, by the French, made retirement from that earliest sphere of labour compulsory; the same cause will before very long completely close the Mission on the Loyalty Islands. The New Hebrides Mission was handed over to the Presbyterians long ago. On the other hand, the work of evangelising various large

launched had, therefore, been specially designed for the peculiar requirements of the work. He concluded by saying that it was chiefly by the subscriptions of the Sabbath-school children that in the past the Society had been enabled to keep these ships running. They were now making a vigorous effort to pay for the whole of the new ship.

Mr. Marshall, on behalf of the Directors and supporters of the Society, proposed "Success to the Builders." He had every reason to believe, from the report of Mr. Goodwin, that the new *John Williams* had been strongly and well built, and in every way calculated to withstand the perils of the dangerous seas in which she would be engaged.

Mr. John Hamilton replied.

Mr. Workman moved a vote of thanks to Mrs. Bell for her share in the day's ceremony.

The Lord Provost, replying on behalf of his wife, said that when he was asked to propose to her that she should name the ship he felt that a great honour was conferred upon her. It was no small honour to be in any way connected with such

a vessel. The London Missionary Society had for ninety-seven years gone on doing a great work—a work almost unequalled by any society in the world. This was now the fourteenth ship they had put on the South Seas, and the Society had shown at this time a great commercial enterprise in providing a steamer instead of a sailing ship, which would do the work of three sailing vessels, and the work would be much more efficiently done. He recalled the incident that Mrs. Bell christened the first temperance steamer on the Clyde—the *Puanhoe*.

The Rev. G. Cousins proposed “Mr. Goodwin, the Designer”; and Dr. Turner proposed “The Health of Captain Turpie.”

In the evening, between 300 and 400 of the workmen and boys engaged upon the new steamer were entertained at tea in the Broomloan Hall, Govan, as guests of some of the Directors of the Society. The proceedings were very interesting and successful. The singing was led by the choir of Govan Congregational Church, and a brass band was also in attendance. Their efforts and the solo singing of Miss Hamilton, Miss Rutherford, and a gentleman were highly appreciated. Short speeches were made by Mr. Marshall, the Rev. G. Cousins, Rev. G. Gladstone, and Captain Turpie; and Mr. G. Agnew, one of the managers, returned thanks on behalf of the guests, and wished prosperity to the steamer and to the Society. A similar meeting is to be held at an early date for the engine-room men employed on the steamer.

Mr. R. W. Henry, of Kelvinside, entered into the preparations for the day with great heartiness, and the success of the proceedings was largely owing to his unwearied exertions.

Turning to the lettered plan, a good idea of the internal arrangements of the new ship can be obtained.

A. is chart-room and entrance to saloon and state-rooms from bridge deck.

B. European missionaries' saloon, with the state-rooms on each side, captain's cabin, pantry, &c.

C. At side of ship, the rooms of the officers and engineers.

C. The engines.

D. Second-class, or native teachers', rooms and saloon.

E. Large coal bunker or hold.

F. Main boiler, 14 ft. 3 in. in diameter and 10 ft. long.

G. After-hold for stores or coals.

H. Crew accommodation—sailors, firemen, and boys.

I. Sail-room, for spare sails and awnings.

J. Boatswain's store, for hooks, blocks, paints, &c., &c.

K. Mission station stores, boots and shoes, and a hundred and one necessary items for missionaries' children; books, slates, &c., for schools; glass for church windows; and boxes sent by kind friends in Britain, with prizes, &c.; not for-

getting the Bibles in native languages for the various islands all go to fill this space.

L. Tunnel for shaft to propeller.

M. The cellular double bottom.

N. Shelter on the main deck forward for friendly natives going between islands.

O. The galley, or kitchen.



A MISSIONARY DAY IN THE MIRZAPUR COUNTRY DISTRICT.

A SENIOR missionary, my junior self, a native catechist, and a native colporteur, these form our party as we start forth in the early morning to begin the day's work. We English members of the party are chiefly noticeable for the large white pith sun-hats we wear—great ugly superstructures, which serve the purpose of both roof and verandah! Of our native companions, one affects a semi-European costume, the other wisely keeps to the simple and effective dress of his own country.

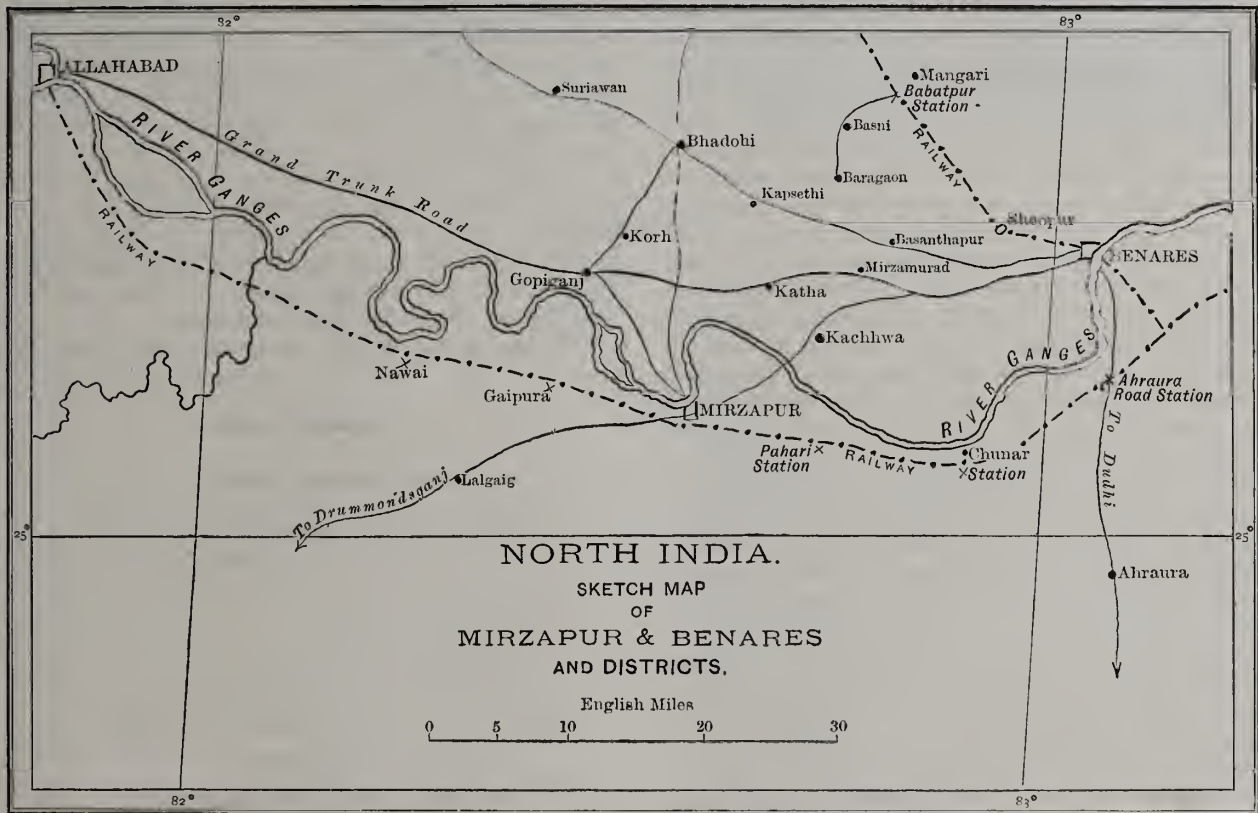
In the centre of the village, at which, after a time, we arrived, is an open, yard-like place. Some men are sitting there on a bedstead in front of a house; they rise to greet us, bringing their right hands to their foreheads and salaaming deeply. We tell them our purpose in coming. They drag out the wood-and-string bedstead for us to sit on, and then form themselves in a semicircle round, squatting down on their heels on the ground. The bed is wet I notice, with the dew, so I prefer to stand. My missionary friend sits down and begins to talk. By a little fire close to us sit a dreary-looking old couple, a man and a woman. The man looks especially miserable; it turns out that he has dysentery, and has been suffering from it, poor fellow, for five months. “Any more in your village sick?” “Yes, plenty. One has ague,” another this trouble, another that. “Very well, here is a Doctor Sahib; come and see him at his tent at mid-day, and you will get medicine free.” “Has he medicine for fever, and for coughs, and for bad eyes, and so on?” “Oh, yes, all kinds of medicine; let any who are sick come.” This proves an introduction, and then begins the speaking. These people have perhaps seldom or never heard a word from a Christian before; they are poor villagers, idolatrous, superstitious, densely ignorant; not one in five hundred can read a word. Under that tree there are a few shapeless stones and bits of broken carving, daubed with vermilion—these are their gods. They worship that bright sun, &c., &c. Even demons and spirits are feared and revered. Given ten, fifteen, thirty minutes to speak to them, how and what is one to preach? No simple matter this. Have you ever wondered how it is to be done *well*, and with any chance of usefulness and success?

Our missionary has begun by talking of the diseases of

the body, and the medicine for them. He goes on to sin, that disease of the soul, and the medicine God has provided for it. Hindus, he says, feel the burden of sin; they go long pilgrimages to get rid of it. But often meeting these pilgrims on their return journey, he has asked them what they have got for their trouble. "God knows," they reply; "we don't; how should we?" But if they were cured, they would know, surely. Why try these useless, resultless plans? God, the one God, for whom you too have your names, He has provided a remedy for sin.

Then one of the large pictures we have brought with us is unrolled. The interest suddenly quickens; all draw closer.

see me add water to the medicine, because to drink water that has been in an Englishman's vessel is to them a breaking of caste. Not that I deal much in liquids; bottles are heavy and awkward to bring with one, and few indeed are the patients who can bring bottles of their own, and then these will contain, may be, strong evidences of their previous contents (paraffin oil or what not), and corks are sure to be forgotten or lost. Besides, how are those who own no spoons to measure out for themselves anything near the correct dose? No, it is safer to give out chiefly pills and powders; also often to see the first dose taken in front of one. It is laughable to see the gravity with which a child



Sketch Map showing the situation of the new Mission Station at Kachhwa.

Children scuttle up to see what this is; even women peep out of doorways, or make bold to come to the outskirts of the little crowd, and so get a distant view. These large R.T.S. cartoons are capital; the plain figures and bright colours attract splendidly. One sometimes wishes the artist had been in India; though, on the whole, the pictures suit very well.

After a little rest and breakfast, my more especial work begins. The medicines have to be unpacked and spread out on a table, near the doorway, but carefully, a little round the corner and out of sight, for I must not let my patients

when ordered will open its mouth and submit to have a nasty powder poured in upon its tongue; no water is allowed, you must remember, to wash the stuff down. And no sympathy is shown by the spectators to the poor sufferer; rather the reverse in fact.

My patients are of all ages and of all complaints. Quinine is the medicine most in demand, for most of the people seem to suffer from ague, from the little children to old men and women. Not many women visit me; those who do come are of course of low caste; and even they seem often very timid and shy. My daily number of patients varies

with the places visited ; to-day I have between seventy and eighty. It is a great pleasure thus to be able to show a spirit of helpfulness to the poor folk ; they see you wish to do them good, and thus listen the more readily to the Gospel message. The amount of unrelieved suffering in these outlying distant villages must be terrible ; seldom can the poor countryman leave his work and come into the town for treatment, and oftentimes the nearest dispensary is far away.

When the sun gets low in the afternoon we sally forth again on evangelistic intent, and visit more villages.

Then after the sun has gone down, when darkness is fast closing round your tent, and the stars and moon are coming out, then perhaps the best preaching opportunity of all is to be had, the one where the words will be most readily remembered. I refer, of course, to the chance the magic-lantern pictures give to the missionary speaker. Under the trees, in some place shaded from the wind and the moonlight, is put up the mystic white sheet on a light framework of bamboo. A curious audience gathers in the darkness. They squat down on their heels, their clothes tightly wrapped round them to protect them from night chills and damp and consequent fevers, and wait wonderingly. Very still and quiet are they at first, until the excitement of the thing grows upon them, and their tongues get spontaneously and involuntarily loosened. A "Bhajan," or Hindi hymn set to native tune, is first thrown on the sheet ; only we Christians sing. Then follow the pictures, and the interest in them is deep, though unfortunately being by Western artists (Doré, &c.), often they are very pseudo-Oriental, and their meaning hard to be seen by these Hindus. Indeed, it is a great difficulty to talk about Moses, Joseph, the Egyptians, or the Pharisees, publicans, &c., or even about the Jews' Christ to these villagers, with their narrow local thoughts and knowledge. One sometimes feels as if they were right when they say we are trying to introduce "a foreigner's religion" to them ; but sin, salvation, God's love, these are all universal, and when we come to speak on them, we are on common ground, and can reach the understanding, and, may be, sometimes the heart.

After the religious set of slides generally come a few comic ones, to amuse and instruct (and advertise, for these moving, jumping pictures are the most wonderful to them, and draw the crowds next time). These prove irresistible here as elsewhere. Hitherto all have sat in silence, may be, except the inevitable one who always, in a Hindu crowd, feels it his duty to take up the last word or two of every sentence, and repeat them assentingly, and with apparent approval and complete belief—only to please the Sahib, of course, and be respectful. But now the responses become more universal and less formal. An innocent child, perhaps, is the first to be natural ; she or he bursts out into the true cry of delight at seeing some dancing soldier, or topsy-turvy turning acrobat—a cry that takes one, in an instant, away from the Indian jungle to a Christmas, Sunday-school, or Band of Hope treat

in the home country. Then the older ones can't help it. A huge lion is shown. "Oh! lion!!" His mouth opens, his eyes roll. "Eh! ah!! oh!!! o-oo!!!! Oh, Sahib, this is a great sight! Oh, Protector of the Poor! Oh, Your Presence! Oh, Government mah!!" [N.B.—Every Englishman is addressed in the country as "Sarkar," or "Government"; they are too apt to think we are all more or less connected with the Government, and often, I am afraid, take our medicine, and even our freely given tracts, as Government bounty, and thus due to them, not of favour, but of right!]

A picture of Victoria, aged about twenty, in all her glorious betrained and bejewelled robes of State, acts as our drop-scene or good-night slide. And with cries of "Hail, hail, Victoria Maharani!" they get up and, without any disorder, make off for home. A few linger to see, with awe and wonder, the lantern put up ; great amusement is afforded if any get between the lantern and the sheet, and have Victoria's red robes shown on their faces or white clothes. Notice, too, that though all are pleased and highly delighted, there is no word or approach to a vote of thanks. As far as I can find out, though plenty of courtly and servile phrases, there is not a decent word for our "thank you" in the language. Which has its own significance.

With this close of the day's work closes also my description.

ROBERT J. ASHTON.

MISSION SHIPS.

OUR British ships and hearts of oak
Are found in every sea,
And bid defiance where they go
To foes of liberty.

Our merchant vessels carry fruits
Of labour and of skill
To lands enriched with Nature's gifts,
Yet waiting hands to till.

But Mission ships have higher work
In service for our race ;
They bear to men the Word of God
And messengers of peace.

Our naval power may break the yoke
Of tyranny and greed,
And Commerce, with its friendly hand,
Provide for many a need ;

But the dark places of the earth
Will desert still remain,
Until the Gospel of God's Son
Makes Paradise again.

W. H.

OUR AUTUMN REINFORCEMENTS.*



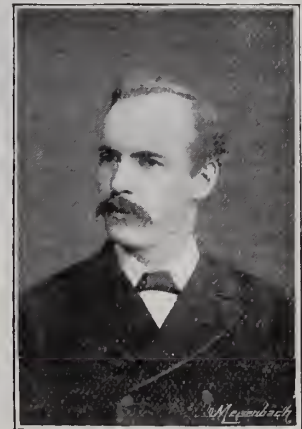
MISS MINES.



DR. LUCY NICHOLAS.



MISS CUTHBERT.



MR. HEWETT.

MISSIONARIES' LITERATURE ASSOCIATION.

11, Pembroke Road, Clifton, Bristol.

DEAR SIR,—Will you kindly insert a notice in the next issue of the CHRONICLE, stating that, having just left England to take up mission work in South India, Miss Edna Wills has been obliged to relinquish the post of Hon. Secretary, which she has filled so efficiently since the formation of the Association.

I have been asked to succeed her, and shall be very glad to receive the names of those who will be willing to send newspapers and periodicals regularly to the missionaries.

Many letters were received by the late Secretary from those to whom papers and magazines had been sent, saying how much they were appreciated.

At present a copy of the *Review of Reviews*, generously given by Mr. W. T. Stead, is sent to all the mission stations; but there is a great demand for illustrated papers, such as *Punch*, the *Graphic*, &c., as well as magazines and papers of a religious tendency.—Yours truly,

(Miss) F. L. EVANS.

Rev. G. Cousins.

HOMES FOR MISSIONARIES ON FURLOUGH.

WE are glad to inform our readers that Homes are provided and occupied by missionaries and their families, at Catford, Clapham, Stroud Green, Stamford Hill, and Brighton. That at Bradford will shortly be ready. About £600 are still required. When that is secured, they will not only be self-supporting but *self-propagating*, and no further appeals for contributions will be needed. The Committee are grateful for the kind sympathy and support they have already received, and earnestly hope they may be enabled to carry forward a work which our missionaries in all parts of the world have warmly appreciated. Contributions will be thankfully received by the Rev. S. T. Williams, Blythe Hill, Catford, S.E., or by F. Craven, Esq., J.P., 9, St. Paul's Road, Bradford, Yorks.

* Omitted last month.—ED.

	£	s.	d.
Already acknowledged...	887	5	0
J. Spicer, Esq. ...	50	0	0
Mrs. de Selincourt ...	5	0	0
Rev. J. C. Thorne ...	1	0	0
Miss Rees... ..	1	0	0
Mrs. Panks	0	10	6
Mr. Price... ..	1	1	0
Mr. Vavasour	2	2	0
Per Mission House	4	1	0
J. T. Mills, Esq. (in addition)... ..	16	5	0
Rev. T. Hooper and Friends	12	0	0
Rev. J. G. Rogers	34	0	0
Rev. T. Simon	21	1	0
Rev. W. Herbert	8	0	0
Rev. H. Arnold	6	0	0
Mr. Brushfield	1	1	0
Mr. T. Chambers	1	1	0
Mr. J. J. Evans	1	1	0
Mr. W. S. Gover... ..	1	1	0
Messrs. Pocock	1	1	0
Mr. Jollyman	1	1	0
Mr. R. Todd	1	1	0
Mrs. Mills, per Rev. J. Towneley	5	0	0
Mr. G. Spicer	5	0	0
Mrs. Goodman	5	5	0
Mrs. Sapsworth	2	0	0
Miss E. Sapsworth	1	0	0
A Friend	0	10	0
Friends connected with Crouch End, New Court, Finsbury Park, Junction Road, and Stroud Green Churches	150	0	0
Churches at Brighton	150	0	0
	£1,335	7	0

Promised, £102 2s. 10d.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

WE are thankful to record several BAPTISMS this month. The first was a blind girl who was for long a patient in the Alice Memorial Hospital, was taught there by Miss Field, and there became a Christian. Miss Field afterwards placed her in a school for blind girls, under the direction of the American Presbyterian Mission in Canton, where she is learning to read and write Chinese by means of the Braille system, and hopes to fit herself ultimately for the work of a Bible-woman. The extent of her Bible knowledge is quite surprising.—Another very interesting case is that of a young woman who was a patient in the Canton Hospital. She had been decoyed from home, and sold into an evil life; but in the hospital in Canton (and afterwards in Hong Kong) she learned of Jesus, and accepted Him as her Saviour. She was helped by the American missionaries to escape from her wicked mistress to Hong Kong, and commended to the care of Mrs. Stevens. She was at once placed under the protection of the Government, who gave her back to the care of Mrs. Stevens, who is responsible to them for the woman. A Wong received the truth into a very willing heart, and her bright, honest face testifies to her joy, and to the fact that the evil into which she was sold never in any way took possession of her.—Two other women and two girls, the fruits of Miss Field's teaching, were baptized the same day, and others are to be baptized shortly. Another baptized was an old woman of sixty-five, who has been taught by my Bible-woman, A-Tam-Pak-Mo. A younger woman, whom A-Tam-Pak-Mo has also brought in, was detained too late by the storm, but is to be received, next Sabbath. The previous Sabbath eight infants were brought by their parents, and publicly dedicated to God. Yet another member was received by transfer from the American Presbyterian Church in Canton. H. D.

THE Nethersole Hospital, Hong Kong, has been in full work now for over a month, and very full, and exceedingly busy work it has been indeed. Last Sunday morning, being kept from my usual services at Wantsai by the blinding storm, I was able to be present at the eleven

o'clock hospital service. The service was taken by the young resident, Dr. Kwan, supported by three of the four students in residence. A very touching and beautiful sight it was to see the young doctor thus quietly, yet decidedly, taking his stand—without any fuss or ostentation, not even waiting to don the usual long "sham"—and making his maiden attempt at conducting a service. He opened by giving out "There is a happy land;" then a young Foochow student offered an eloquent and earnest prayer; and, after another hymn, Dr. Kwan spoke to his patients very simply and faithfully, from our Saviour's parable of the houses on the rock and on the sand. This would come home to them the more forcibly from the fact that the previous night had been one of terrific wind and storm, and was, no doubt, so intended. To us the service was perhaps the most deeply touching that we had ever attended, and the most full of promise and of meaning. To the patients never again can doctor or students be healers of the body only; they know them henceforth unmistakably as serving the one true God in all that they do. Surely great things are in store for the future! HELEN DAVIES.

INDIA.

DEAR SIR,—Thank you very much for A LETTER TO kindly sending me the monthly review—the THE EDITOR. CHRONICLE. It is doing me a great deal of good. I can easily become acquainted with the accounts of our mission work throughout the world, and I describe these events to my students who know English. They get much delight and astonishment when they hear the wonderful power of Jesus Christ. Many of them are of opinion that only Christ can do spiritual good. Their reading the Bible greatly encourages me, because they devote more time in reading it. I am also a Sunday-school teacher. Two such schools are now in my charge. If you kindly send old cards with pictures, either to me or Mr. Jozea, I shall be greatly obliged. The JUVENILE and the WOMAN'S WORK, also give full descriptions of the peculiarities of all the lands where our Mission exists.—I remain, dear Sir, yours sincerely, HARI DAS DAS.
Khagra, Moorshedabad, Oct. 17th, 1893.

WE are this week joining in the united STEADFAST AND prayer of "all Christians for all India"; BOLD. and, as it happens, all my little band of native helpers are in Kadiri now, and we are having really good times of mingled work and prayer. I have every reason to believe that a good work is going on in our midst. Many are being touched by the grace of the Gospel. Opposition has become less bitter. At Nallacheruven one man is most steadfast and bold in braving trouble for Christ's sake. He everywhere proclaims himself a Christian, and positively refuses to do any of the usual idolatrous acts required of him. He wished the other day to come into Kadiri to be baptized, but his wife, influenced by a lot of their neighbours, made such opposition, weeping

and threatening, that he gave it up for the time. They told her that the missionary, when he baptized people, first put meat into their mouths, spat on them, and then made some sort of passes over them with an old boot. I am going to the village (D.V.) next week, and, if possible, will get the man to be baptized at an open meeting, when all may see for themselves what Christian baptism means.

H. J. GOFFIN.

DURING the last three months we have had the joy of baptizing five adults, three of whom are caste-people, who by their confession have lost such position as their caste could bring them. One of the most interesting of the five is the last—a widow whom we have named "Winner of Peace." Since the death of her husband sixteen years ago, she has followed the custom of Indian widows in living a more ascetic and religious life than her sisters. She has, indeed, spent a considerable sum which her husband left her in giving alms to every beggar, and in visiting holy places. In journeying on foot to some four of these she has travelled over a thousand miles. She has also committed to memory some six hundred lines of Hindu sacred literature. But, as is often the case, after all this, as she confesses, she had not found God, or lost the burden of her sins. Not until she came across two of our Christians in a distant village, and received the truth as it is in Jesus, did she find rest. Now her face beams with joy. But by becoming a Christian she is penniless, having lost altogether the maintenance which her relatives would ever have afforded her. She belonged to the farmer caste, though she has never done other than household work. This is an instance of the enormous difficulties of mission work in India; such a large number of converts must be helped for a considerable time by the Mission itself. If this woman tried to find work in the fields daily as a coolie, no Hindu farmer would employ her. But I hope for better things. She is eager to proclaim the saving truth to others, and by her experience and spiritual gifts is well fitted for so doing.

W. HINKLEY.

MADAGASCAR.

THE Rev. R. Baron has forwarded the following interesting account of his visit to Antsihanaka, on the occasion of the opening of the new hospital at Imerimandroso:—"The opening ceremony took place on Thursday morning, the 17th of August, and in every way passed off successfully, and a very large crowd of people, many thousands in fact, were present from all parts of the province, including the Governor, Rabeony, fourteen Honours, and a large number of his official staff. There was also present as the Queen's representative, Andrianaivoravelona, the pastor of the Ampamarinana Church in the capital. The programme was a somewhat lengthy one, including reading of appropriate Scripture, dedicatory

prayer, the presentation of *Hasina* (token of allegiance to the Sovereign), address, and financial statement, &c. The new hospital is a well-designed and well-finished building, capable of holding twenty beds—nine in the men's wards, nine in the women's, and two small private wards. Immediately after the opening ceremony there were several patients admitted, one of whom had just undergone an operation by Dr. Mackay, a second was suffering severely from the bite of a poisonous spider (*menavody*), and a third, who was a slave, and a man of about forty years of age, had a rib broken, having been savagely kicked by his master. The day following, other cases were admitted, and before we left the hospital was nearly full. Now you may easily imagine that, with the preparations for the opening of the hospital, the patients needing attendance, the various requirements of the teachers and evangelists who were then at Imerimandroso, and the meetings of various sorts that were held every day while we were there, the hands of Mr. and Mrs. Mackay and Miss Foxall were quite full, and the good work they are doing—educational, medical, and religious—it is impossible to praise too highly. Andrianaivoravelona and I were six days at Imerimandroso, and every day we had one or two meetings, which were mostly of an evangelistic character. On the last day Andrianaivoravelona baptized more than 200 persons. We next proceeded to Ambatondrazaka, where the Governor resides, and where we stopped four days, holding special religious services each day. On the Sunday afternoon, Andrianaivoravelona baptized as many as 294 individuals, some of whom professed to have found Christ during the services. Of this number, fifteen were Mozambiques, sixty-five Hova, and 214 Sihanaka. I have for many years had a high respect for Andrianaivoravelona, but my experience with him in Antsihanaka, his exceeding zeal and spiritual earnestness, together with the clear vision and sound judgment he manifested in difficult cases that came before us, deepened that respect very considerably. It seemed to be his chief delight to work hard for the Lord Jesus Christ. Just before our leaving Imerimandroso, large numbers of the people were attacked by influenza, of which, I have since heard, many died."

A MALAGASY lad, in a quiet and very unostentatious way, has been for the past few months drawing together a number of youths, who are fast forming themselves into a Y.M.C.A., though at present they have not attached any name to their endeavour. The lad already referred to began by inviting his friends and other young men to attend evening family worship at his house. At one time the numbers, which had been steadily increasing, were reduced to two; but, to tell the story in his own words: "We remembered that if only two or three are gathered together in Christ's name He is with them; and also we

noticed that when branches are lopped off trees others grow again ; and so we took courage that, though our members had fallen off, there would yet be an increase in due season." Their faith was rewarded, for now thirty men and more meet every night for prayer and the study of God's Word, and twenty-one have signed their names to the following agreement :—“(i.) I give myself to Jesus Christ, and agree always to do what pleases Him, and to break from all habits which I know are not according to His will ; (ii.) I promise to pray and read God's Word once a day, and to do what I can to win my companions for Christ ; (iii.) Inasmuch as I am received as a member of this Association, I promise to come to the prayer-meetings, and take part in them.” May we ask the readers of the CHRONICLE to remember these youths in their prayers, that they may continue steadfast, and increase more and more !

CENTRAL AFRICA.

STIRRING EVENTS AT FWAMBO. “THINGS outwardly, at least, are thriving with us,” wrote Mr. Carson from Fwambo, towards the end of June. There are between twenty and thirty boys of whose ability to read he and his colleagues are proud, “and we often hear them reading their lesson-books in the village.” On the Sunday previous to writing, there were as many as 300 natives in the church ; and a variety of useful manual work is being done. A month later Mr. Carson wrote :—“Since I wrote to you, a good deal of a stirring and unusual nature has occurred here. Nearly three weeks ago I went to a place between Kera and Fwambo's villages to arbitrate in a dispute between these chiefs about the ivory of an elephant that had been shot on the boundary of their countries. The boundary not being fixed, the question was whether Kera was entitled to one tusk, as, according to the custom of the country, he was entitled to it if the ground on which it was shot belonged to him. They both came with a large following of armed men, and I sat down between them to hear their stories. But before a word was spoken a gun was fired, and a general skirmish took place, in which three men were killed and six wounded. The fight only lasted two or three minutes, when I succeeded in getting Kera to withdraw his men. I and my four men were between two fires, but luckily escaped without injury. My idea is that it was the fault of Fwambo. I afterwards advised them to divide the disputed tusk. Kera has behaved well all through, and keeps the peace, although Fwambo declined to give up the ivory. He evidently agreed to arbitration, determined to resist if the case went against him. I believe peace will be preserved until some of the Administration people are passing here, who may compel Fwambo to give up the ivory.—A few days later we had a woman killed by a lion just a stone's throw from our stockade. We went out and killed the lion. Mr. Nutt had the honour of giving it the shot that killed it.—After that I made a journey across the

country directly west from here to Chungo's, a road which has not before been traversed by a white man, I believe. It is a fine country, elevated plateau land, traversed by numerous fine streams, but all uninhabited, and without even a native track, except those used by the dreaded Awemba. It used to be well populated, and there is ample evidence of that in the sites of villages and remains of gardens we passed. But this great stretch of country has been cleared out by these terrible scourges of this plateau. On the fifth day from here we reached a little village, but the people shut their gates in our faces, and would have nothing to do with us, although I went close up to the boma, and talked with them. Chungo's we reached the sixth day, and I found him a jovial, good-looking old fellow, with only a small village, and very much given to pombe. I hardly think he was sober at all the two days I was with him, although he treated us very hospitably. All night their revels were on, which gave me a very vivid impression of what a poor life a native of Africa is doomed to in a native village. I had an idea I might be able to open up communication with the Awemba through him, but found this not practicable.”

DR. C. B. MATHER rejoices over the fact ITINERATING. that the church roll at Niumkolo now numbers ten, and that there are five candidates waiting to be admitted. The school, too, is prospering under Mr. Hemans, and mustered one day 119 scholars. Dr. Mather thus describes his efforts in the way of itineration :—“On June 11th, Sunday, the opening service was held in the Mbete Church. This is in a village some two hours' good walk from here. Mr. Purvis and I went. An audience of at least 200 were present. We tried to set before them the Word of Life. In course of time, say six weeks or two months, it is our present intention to place Kalulu, our first convert, there, as teacher in charge of a small school, and as a witness for the truth. June 18th, Mr. and Mrs. Hemans visited there and found the church quite full, rather more people being at the service than on June 11th. Towards the beginning of this month I asked Mr. Purvis to build a bridge over the Lunzua, a large and very rapid stream. He hopes to finish it this week. Why this ? In order to carry the Gospel with greater ease to the people of Kapata, a village 1 hour 30 minutes from here. On Sunday, June 18th, being in charge here, I went, taking with me a picture roll and medicines, and visited Kapata. There there was an audience of at least sixty people, to whom we were able to speak of Jesus, and to help them in their bodily pain and weakness. Will you remember us in these small efforts for the Master's glory ? ”

SOUTH SEAS.

THE Rev. J. H. Cullen reports that the NIEU. contributions of the Niueans, taken up in August, for the support of their own teachers, for the *John Williams*, and for mission work

among the heathen, were somewhat larger than last year. Mr. Cullen also reports with thankfulness that there seems to be some prospect of the labour traffic with Niué men of the different guano islands coming to a close. "This very considerably reduces the means of communication between Niué and the outside world, but will prove of incalculable service to the people. They will lose their cash, but one great school of bad language and bad manners will be closed, and they will be much the better for it." The people of Tamahaleka are most anxious to pay for some special part of the new *John Williams* steamer. "They brought large contributions, both this year and last, and they say that they will go to work at once to plant cotton, that they may do even better next year." "The people of Mutalau are much distressed at the accidental burning of their teacher's house, which occurred on Monday evening, September 27th, just after the teacher had received his 'poa' for the past year's work, and I am sorry to say that not only his house—which was the largest native house on the island—and his cotton, but the greater part of his household property was destroyed. Fakahuikula, the teacher, is our oldest pastor, and, I may add, our most worthy one. He has given many years of useful service to the people of Mutalau, and it seems hard that in his old age, when thinking of retiring, this loss should come upon him. No doubt his people will not suffer him to want, yet, having only just now brought in their contributions, their resources are at a pretty low ebb."

THE Rev. W. E. Clarke has been making an anxious experiment on the Temperance question. The need for some temperance movement had been pressing upon all the missionaries for some time, and Miss Large had already made provision for the sailors from men-of-war on the verandah of the Mission House. While much appreciated by the sailors, it left the town still unprovided for. Mr. Clarke has rented a cottage near the landing-stage, and has fitted it up as a reading room and coffee-room, to be known as the "L.M.S. Institute and Coffee Room." He has furnished one room as a sitting and reading-room, with his own piano, furniture (part purchased and part from his own home), games, newspapers, and magazines. He hopes that this will be a meeting-place for the young men and half-castes of the town, and that classes for self-improvement, temperance, and social meetings will be held in the adjoining room, which is simply furnished as a class-room. The coffee-room is supplied with the usual *café* furniture, and Mr. Clarke has engaged the services of an Auckland lady to preside. The initial cost will be about £40, which he hopes to collect from interested friends; otherwise the undertaking will be self-supporting. Mr. Clarke has already received many expressions of gratitude from men about the "beach," and the rooms are well used.

NEW GUINEA.

A DESPATCH from Sir William MacGregor, Administrator of British New Guinea, to his Excellency the Governor of Queensland, dated May 3rd, 1893, reports the inspection of the Gulf of Papua from Hall's Sound to Port Bevan. At a camping-place on the Lakekamu he saw a native man and woman, whom he describes as "the most loathsome-looking husband, and she, perhaps, the most loving and devoted wife I have ever seen." "One night was spent at Karama. There was here until lately a teacher of the London Missionary Society. I was told that this poor man recently lost his wife; and he himself died at his post a few weeks ago. He undoubtedly did some good in the tribe. His case, which will probably never be heard of again, is a fair example of the career of many of the coloured members of the London Missionary Society in the country. They leave their own pleasant Pacific islands at the call of the white missionary, and, far from home and kin, they lead a life of privation and monotonous isolation amongst the Papuan tribes, which must be comfortless and require much self-denial. It can in many cases be tolerable only where there is devotion to duty or deep religious enthusiasm. Many of them die on service like this man, their humble tribute to the work of humanity and civilisation unknown to and unheeded by the outside world. If they live they have no material reward to look forward to; they must know that they will not receive gratitude. These men and their wives have earned, and are justly entitled to, our highest respect, and I much regret that there is not some practical way of acknowledging the value of their services when they become worked out." "On January 22nd we slept at Kauaheri, where there has been a teacher of the London Missionary Society for some time. Without expressing an opinion as to any inward change produced by the Mission on the members of this large tribe, I have no hesitation in saying that their outward manner and conduct have been much modified in the right direction by the labours of the Rev. James Chalmers and his South Sea island teachers. We were kindly and courteously received by these people, and I had every reason to be well satisfied with them in all respects. They have large quantities of sago and cocoanut trees, and an unlimited extent of planting land, and they seem to live at peace with their neighbours. The teacher has built a good new house; but he lately lost his wife, and seems to have felt his bereavement very deeply. He appears to be much respected by the natives."

NEW GUINEA.—The Rev. J. H. Holmes has had a bad attack of fever. The Rev. J. Chalmers, who had himself been ill, took him to Thursday Island early in October, and placed him under medical care, and the last news on October 6th was that he was much better.



THE town of Pooree, in Orissa, where the great Temple of Jugannath stands, contains a large number of monasteries, presided over by Brahmin monks devoted to the worship of Jugannath. These monks, or pundas, send out from Pooree, annually, 7,000 missionaries throughout the length and breadth of India to proclaim the name and glory of Jugannath. I stood this year by the great cars of Jugannath, Bolaram, and Shubhadri (Jugannath's brother and sister), surrounded by at least 100,000 pilgrims, who had come from all parts of India to see the "lord of the world" (jugat=world, nath=lord). I was profoundly impressed with the spectacle. This I thought is the result of the self-denying enthusiasm of the missionaries of Jugannath. Such their persuasive power that they can induce many thousands of men and women to leave their homes, undertake difficult journeys of many weeks' duration, endure the greatest hardships and privations, spend large sums of money in order to obtain salvation through seeing Jugannath. As I thus thought, my mind began to draw a contrast between this zeal and devotion to a shapeless wooden log of an idol, albeit called "the lord of the world," and the lethargy and indifference of Christendom in proclaiming the Gospel of the incarnate Son of God, the true Jugannath! The largest Missionary Society of the Church of England is only able to support 6,021 agents, male and female, European and Native included (*vide* C.M.S. Report, 1892-3). Are there not scores of towns in Christendom much larger than Pooree, and which contain as many temples, dedicated to the Lord of Heaven and Earth, and yet is there any one town which makes as great an effort to spread the knowledge of Jesus Christ throughout the world as Pooree does to spread the name of Jugannath in India!—G. H. PARSONS.

THE LABRADOR FISHERIES.—The ship *Albert*, which is despatched each year by the Mission to Deep Sea Fishermen to minister to the spiritual and material needs of the large migratory colony of men, women, and children who annually visit the Labrador Fisheries, arrived at St. John's (Newfoundland), on October 23, on its return from the Labrador coast. All were well on board, and the work of the vessel this year has been in every way most satisfactory. The three doctors attached to the *Albert* have treated no fewer than 2,250 patients, against 900 last year. Two hospitals have also been erected and found most serviceable. The benefits of the philanthropic work undertaken by the Mission are universally appreciated, but it is felt that the services of a steamer to replace the *Albert*, which is only a sailing vessel, are greatly needed for next year, in order to overtake the growing work among the fisher settlements on the bleak shores of Labrador.

A VISITOR to Benares gives the following account of a visit to a celebrated Hindu hermit:—"The same day, in the afternoon, we visited the holiest man in Benares, perhaps in India. He is an old man, who has spent a long life in abstraction from the world; and his reputation has gradually grown until it is literally world-wide, for he lately received an invitation from America to attend the World's Fair at Chicago as a representative of Hinduism. I am glad to say that he had the good sense to refuse. He lives in a garden provided by a devout Rajah, and sleeps in a small kiosk. A fine marble statue of himself is a conspicuous object; but this has been erected by the Rajah against the express, and I believe sincere, wish of the old man, who I am assured is genuinely ashamed that his visitors should find it there. For he is in his way, and according to his light, a good man. He has refused immense sums of money offered him by wealthy devotees, and lives a life of extreme simplicity. It is part of his creed to be entirely unclothed, but he wraps a small cloth round his loins when visitors come. Dr. C. Baumann, who knows him well, and has often spoken to him of the one Saviour of men, took us to call upon him. It was rather cold weather, and we wore overcoats; but the old man received us in the garden with nothing on but his loin-cloth. He embraced Dr. Baumann most affectionately, and shook hands with us with much warmth, which was still more marked when the Doctor informed him that I was a 'literary man'! His whole bearing, naked as he was, was that of a cultured and courteous gentleman. He conversed in Hindi with Dr. Baumann, as he knows no English. Our short interview was shortened by the arrival of a Hindu prince and his retinue to pay his respects; but in bidding the holy man farewell, I asked Dr. Baumann to say, from me, that I would pray the Great Father to lead him into all truth. The answer I expected was a simple 'Thank you': the answer I got was, that he would pray to the same effect for me! Suppose the miracle to be granted of the conversion of such a man as this to Christ, what would happen? Possibly a few would be startled, and led to inquire, and to follow his example; but by the majority he would simply be cast out, despised for a time, and then forgotten. Chicago would not care for him then!"

DR. HENRY MARTYN CLARK, C.M.S. missionary at Amritsar, reports an interesting conversation with a friendly Hindu on the subject of Christian Missions. "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu; "but I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes, and, when our hearts and our homes are won, what is there left us?"

SOME of our readers may be glad to know that we have had a few photographs of the new steamship prepared; these are now on sale. There are some carbon photographs which we can sell for 7s. each, and some ordinary ones for which we charge 2s. mounted and 1s. 6d. unmounted.



PERSONAL NOTES.

CHINA.—Miss Parslow was expecting to leave Amoy for Chiang Chiu in October. Miss Carling will remain in Amoy until Miss Horne's arrival.—Dr. McFarlane's little baby girl has been seriously ill at Hsiao Chang, through the severe heat of the past summer, but is now convalescing rapidly. According to Chinese reports they have not had such heat for the last thirty years. People in the villages around died by tens and twenties every day. Our friends have also experienced heavy floods. The congregations gathering together for Sunday service had to come by boats, which were rowed over the crops that were simply rotting in the water. Farther south, in the province of Shensi, people were dying by thousands for want of ordinary food.—The Rev. W. E. McFarlane, of Mongolia, has been compelled to take a health trip to Chefoo. He has greatly benefited by the change.—Mr. W. G. Terrell has at last been able to take his wife and little boy to Hiau Kau, where they arrived on September 17th. "Of course there has been a good deal of excitement over the appearance of the first foreign lady and baby ever seen here; but nothing to cause any difficulty at all. The people are used to us now, and will readily listen to reason, and we have found it quite easy to keep all going smoothly and easily."

INDIA.—The Rev. E. Lewis finds that the year is passing very quickly, and bringing with it a greater variety of work than ever. In March he spent a week in Madras on the Telugu Bible Revision Committee; in April and May he was at Ooty with the Canarese Revision Committee; in August the Telugu Revision Committee met in Bellary for five weeks as guests of Mr. and Mrs. Lewis, and the Canarese Committee were to meet at his house in the middle of October for a month's work. Mr. Lewis adds: "We have recently had a baptism in Sandur—a young woman of the goldsmith caste, and this has created a sensation; every new baptism does for a time. The caste people have set two men to watch and see who comes to the catechist's house or to see me. These two men themselves come and go and are as interested as anybody."

MADAGASCAR.—The Rev. J. Sibree's hands continue very full of work, not only in the regular demands made by the College and the Analakely Church and its large district, but also by the many requests for help in the architectural line. He also carries on literary work. He is carrying a new edition of the Malagasy Bible Dictionary through the press, a book of 900 pages, and is writing a class-book on zoology, which, when completed, will prove a useful addition to the native literature. He is teaching the subject in the College as the material comes out sheet by sheet, and the students are greatly interested in the wider views which it gives them of the wonder-working power of God in the animal creation. Two or three months ago Mr. Sibree finished a little class-book on "The Church: its Officers, Sacraments, Discipline, and Institutions."—The Rev. T. Brockway arrived safely at Ambositra on September 23rd, and met with a most

gratifying reception. He expected to write next from Ambohimasoala, "May our Master aid us to make it something like this loved place (Ambositra), which we are leaving, but can never cease to regard with sincere and deep affection. To have so grown into the love of so many people is worth the toil of a lifetime."—The Rev. C. Collins wrote on September 19th: "We have been much cheered in our work of late. A few Sundays ago, during my sermon, I called on several boys to speak out for Christ, which they did with thrilling effect, and last Sunday week I had the great joy of baptizing these and five other boys and girls, all of whom live on the premises, and have been trained by Mr. and Mrs. Shaw and ourselves. Some of our girls are zealously working in aid of the London Missionary Society's Children's Bazaar to be held at Bradford, and the eagerness with which they have taken to the task shows that the spirit of self-denial is being felt in South-East Madagascar."

AFRICA.—The Rev. A. J. Wookey, writing from Lake Ngami on August 8th, said: "We have had two days' hard work in cutting a road in thick bush, and breaking and digging up stones for a road up the hill to the place chosen as the site for the Mission." This letter he wrote on an old box by lantern light, under a bush up on the hill-side.—Mr. Reid wrote at the same time: "We stayed at the chief's town for some three and a half weeks, during which time Mr. Wookey did a deal of doctoring; also a day school was held, which is still being carried on; and in one way and another the people heard the good news of the grace of God. The chief is only a young man of about twenty years of age, with whom we get on very well. I ask your prayers at home for our young chief, that God's Holy Spirit may so work as to lead him to put his trust in the Lamb of God, and be another chief in South Central Africa won for Christ. While at Phalapye we saw clearly the great influence for good that a Christian chief has over his people." Mr. Reid thanks the unknown friend who sends him the *Christian*.—Through the Zambesi Industrial Mission, we hear of the arrival of the Rev. W. Thomas at Katunga on July 20th, and of his subsequent departure for Mandala.

SOUTH SEAS.—The Rev. J. Marriott returned to Malua from his New Guinea visit, on September 9th, after an absence of ninety days. He appears to have benefited by the sea voyage. The *John Williams* arrived at Apia contemporaneous with an epidemic of measles, and although, in concert with the authorities every possible precaution was taken, the ship returned from Manua, a week later (October 1st), with measles on board. It was found inadvisable to proceed this year to the Ellice and Tokelau groups, and the vessel was therefore sent to Rarotonga. She is due back at Samoa about December 22nd, and will then proceed direct to the Gilbert Group with Mr. Whitmee, and thence to Sydney. Happily at Apia there has been a comparatively small death-rate from measles (under 150), but the disease was spreading fast throughout the entire group, and the next few months will be a time of great anxiety. The Rev. S. J. Whitmee wrote an article in the *Sulu*, giving instructions to the people how to act, and there had consequently been very few deaths up to the time he wrote (October 5th).—The Rev. J. E. Newell wishes to thank an unknown friend for the *Christian Endeavour*.

ECHOES FROM THE HOME CHURCHES.

C. W. P. writes from Bowdon:—"In response to the invitation on page 279 of the MISSIONARY CHRONICLE for November, I make the following suggestion which has occurred to me. The evangelisation of the world should be at least as much the business of every church as anything and everything else. Therefore let every church which adopts the weekly or quarterly offering system for the support of its own minister, &c., invite all contributors to the fund to assess themselves in a certain amount per week, month or quarter, for the L.M.S. These contributions would be put in the same envelopes, and collected with the other portion of the weekly or other periodical offering. The present reliance on a yearly gift, either in the form of a subscription, or a collection, or both, is a grave mistake, in my judgment. We want regular, systematic gifts, large and small, the penny a week and the penny a day. I hope this suggestion may be of some use in putting the financial position of the Society on a broader and sounder basis. To give up the Forward Movement at the present time would be the greatest disaster that has come upon the Congregational churches of England during this century. One can only hope that every one of us may hear the strong voice of Paul saying: 'God forbid.'"

WHITEHAVEN.—Large congregations assembled in the Whitehaven Congregational Church on Sunday, November 5th, to hear the Rev. F. E. Lawes, of Niue, who gave interesting information respecting his work on that island. The collections amounted to £20 11s. 11d. On the following Wednesday he gave a lecture on "Missionary Ships in the South Seas: their Work—Past, Present, and Future." Mr. J. G. Oldfield (the local secretary) drew attention to the annual report of the Society, and then read details showing the amounts contributed to the Society during the last financial year by the Whitehaven Auxiliary. The net amount was £95 7s. 8d., of which the chief sums were:—Collections at the Congregational church, £24 8s. 7d.; Sunday-school, £32 2s. 7d. So far this year the sums collected amounted to £70 8s. 3d., which included £20 11s. 11d., being the amount of last Sunday's collections; £29 8s. 5½d. from the Sunday-school; and contributions from the Bethel Sunday-school, from Cleator Moor and Parton. £9 18s. 10d. was collected after the lecture.

ALL-DAY PRAYER-MEETINGS.

FOLLOWING the practice that was found so successful last year, the Autumnal Meetings of the London Congregational Union were introduced by an all-day prayer-meeting held on November 6th in the Library of the Memorial Hall. Beginning at eleven o'clock, the meeting went on without intermission until five o'clock. At the end of each half-hour the chairman was changed. Throughout the whole day, but particularly about noon, the attendance was very large. Home and foreign missions were earnestly prayed for. Among the chairmen during the day were Revs. H. Storer Toms, R. Wardlaw Thompson, J. Guinness Rogers, G. D. Macgregor, Alfred Rowland, and Wm. Roberts; and Messrs. Albert Spicer, Wm. Holborn, Thos. Scrutton, J. E. Liddiard, and Edward Unwin. In every respect the day's meeting was distinctly a success.

ANNOUNCEMENTS.

DEPARTURES.

The REV. T. W. PEARCE, MRS. PEARCE, and child, and Miss ROWE, returning to HONG KONG; REV. E. A. MINES, M.A., B.D., and Miss MARY MINES, appointed to CANTON; MISS A. M. HOBNE, appointed to AMOY; and Miss ELLIOTT, proceeding to CANTON, China, embarked for HONG KONG, per steamer *Victoria*, October 27th.

MISS HEWLETT, returning to MIRZAPUR, North India, embarked for CALCUTTA, per steamer *Mirzapore*, October 27th.

The REV. ARTHUR BONSEY, returning to HANKOW, China, embarked for SHANGHAI, per steamer *Arcozia*, November 10th.

The REV. W. CUTTING and MRS. CUTTING, appointed to BENARES, North CHINA, embarked for CALCUTTA, per steamer *Coromandel*, November 10th.

The REV. R. C. PORTER, appointed to SALAM; MISS A. T. SIMMONS and MISS IDA DARNTON, appointed to CUDDAPAH; MISS A. S. CUTHBERT, appointed to COIMBATOUR; MR. HERBERT NEWPORT, MR. H. K. SLATER and two MISSES SLATER, returning to BANGALORE, South India, embarked for MADRAS, per steamer *Coromandel*, November 10th.

The REV. G. H. MACFARLANE, returning to CUDDAPAH; REV. W. D. OSBORNE and MRS. OSBORNE, and MR. H. HEWETT, appointed to TRAVANCORE, South India, embarked for COLOMBO, per steamer *Coromandel*, November 10th.

The REV. JAMES GOOD and two daughters, returning to KANYE, Bechuana-land, South Africa, embarked for CAPE TOWN, per steamer *Drummond Castle*, November 10th.

The REV. J. GOULD LAYTON, pastor-elect of BEDFORD, South Africa, MRS. LAYTON, and two children, embarked at Southampton for PORT ELIZABETH, per steamer *Mexican*, November 11th.

MRS. W. G. BROCKWAY, returning to BERNAMPORÉ, and MRS. FARQUHAR, returning to CALCUTTA, North India, embarked at Marseilles for BOMBAY, per steamer *Shannon*, November 15th.

DEATHS.

REES.—September 20th, at Amhohimandroso, Betsileo Country, Madagascar, the infant son of the Rev. D. Morris Rees, aged seven months.

DRUMMOND.—November 11th, at 4, Beaumont Road, Hornsey Rise, the Rev. George Drummond, formerly missionary in Samoa, South Pacific, aged 85 years.

ORDINATIONS AND CONSECRATION SERVICES.

On the evening of Tuesday, November 7th, at Friar Lane Chapel, Nottingham, MR. RICHARD COBDEN PORTER, late of the Nottingham Institute was ordained as a missionary to SALEM, South India. The Rev. R. B. Brindley presided, and conducted the opening services. Rev. B. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour, and asked the usual questions. Suitable replies to the latter having been given by the candidate, the Rev. W. Crosbie, M.A., LL.B., offered the ordination prayer, and Rev. J. A. Mitchell, B.A., delivered the charge.

On Wednesday evening, November 8th, a very memorable and impressive service was held at Trinity Church, Walthamstow, to bid farewell to Miss LUCY NICHOLAS, M.D., before her departure to JIAGUNJ, Moorshedabad, North India. Rev. W. S. H. Fielden presided. Rev. S. Conway, B.A., offered prayer; Rev. W. Murray read the Scriptures. Rev. R. Wardlaw Thompson described the district and the special service to be rendered by Dr. Nicholas, who delivered a very pathetic and suggestive address, acknowledging great obligation to Rev. J. W. Ellis, and to friends who had provided her special medical training. Rev. Dr. Mackenall gave the charge, and Rev. Professor Arncliffe, M.A., solemnly commended Dr. Nicholas to the Divine guidance and benediction. Special hymns were sung, and a solo by Mrs. Wise. Rev. W. Hetherington offered the closing prayer, and the Chairman pronounced the Benediction. There was a very large and deeply-interested congregation.

On Thursday evening, November 16th, a valedictory service was held in the Independent Chapel, Enderby, Leicester, to bid farewell to Miss ALICE YOUNG before her departure for PHALAPYE, Bechuana-land, South Africa. The service was preceded by a tea in the schoolroom, the members of the church being augmented by large contingents from various denominations in Leicester and a number of friends from Marlborough, Whetstone, and adjacent villages. Dr. Lankester, of Leicester, presided at the service. The Rev. A. Bond read a portion of Scripture and offered prayer. After an address from the chair, the Rev. G. Cousins, Editorial Secretary of the Society, described Miss Young's future sphere of labour. Miss Young then addressed the congregation, and after the Rev. J. D. Carnegie had delivered the valedictory address, the pastor of the church (the Rev. G. H. Dickinson) offered the valedictory prayer. The Rev. E. Hipwood also expressed his interest in and sympathy with Miss Young and her future work, and the service was then brought to a close.

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All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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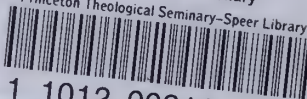
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